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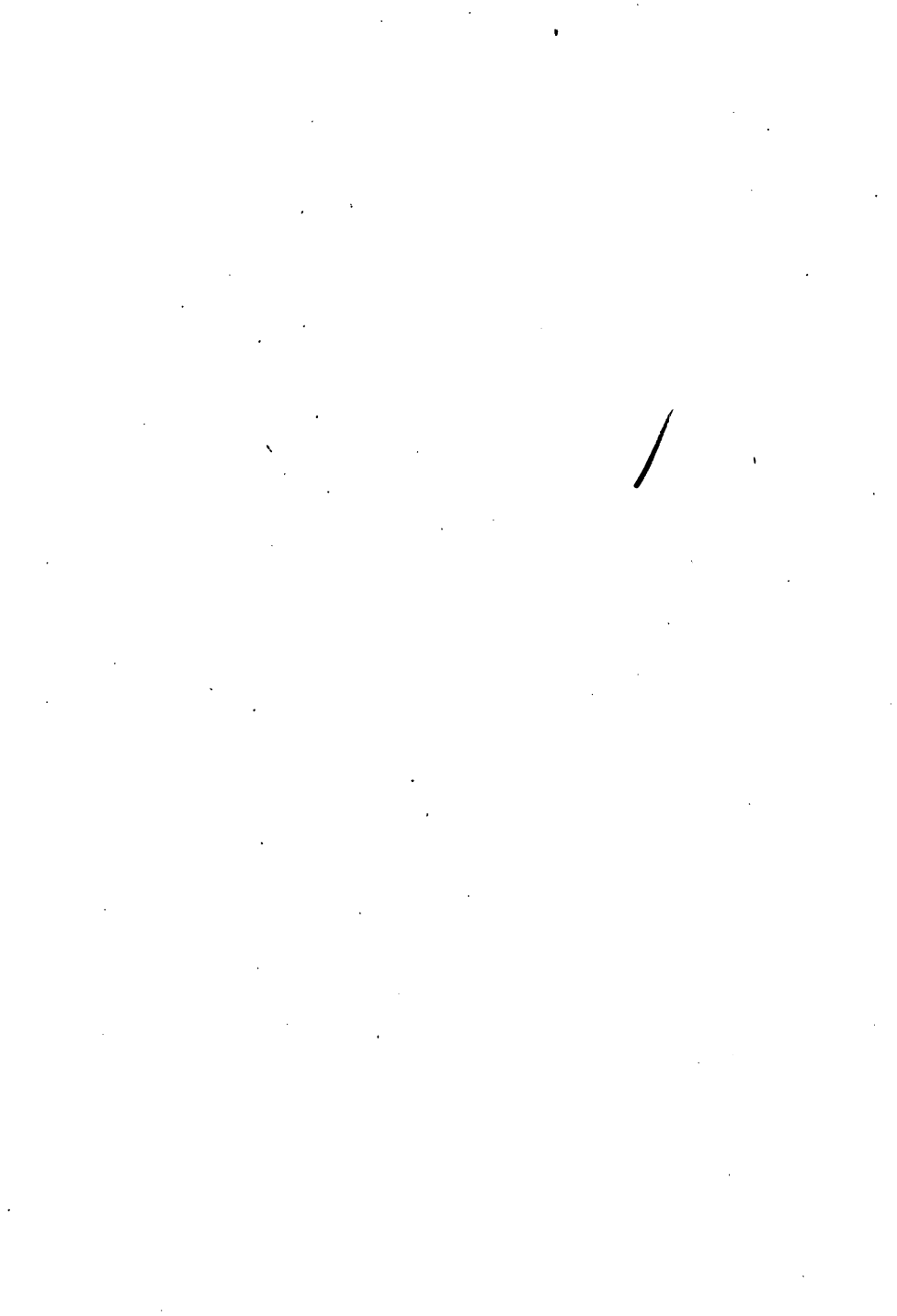
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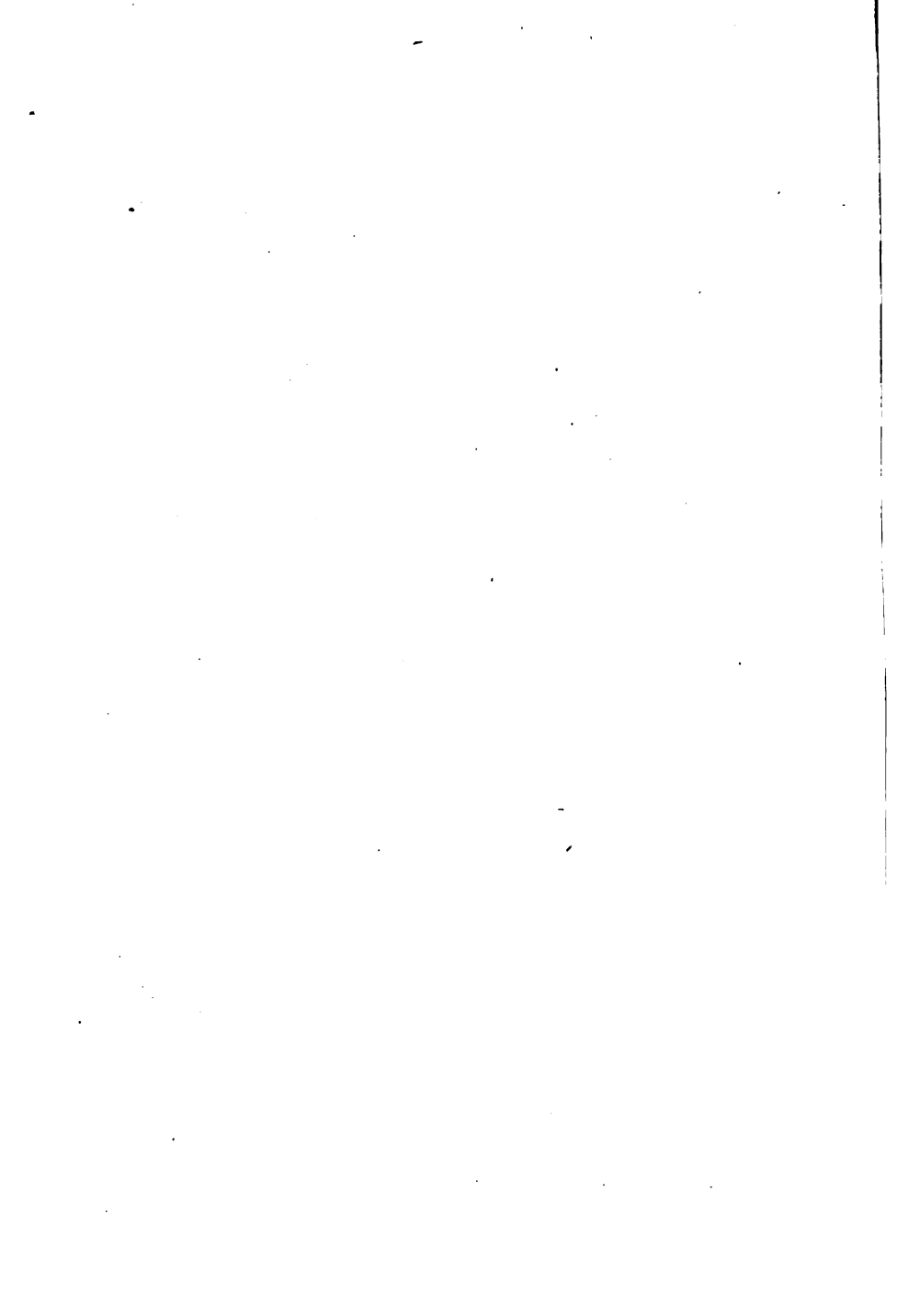
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THE BIBLE AND MODERN LIFE

AND
BIBLE WORDS AND PHRASES,

BY
JOSEPH S. AUERBACH, A.M., LITT.D.

3d
THIRD EDITION



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Prof. Edwin S. Redkey

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B-T

TO
A BEAUTIFUL SOUL

I see thee richly dowered with the pride
Of youth's estate, and tremulous with joy
Agaze on its expanse, eyes wonder-wide
To window a pure soul without alloy
Of vaunting self, but of zeal measureless
For an abundant life; though of years long
Thy faltering frailty could not brook the stress
Nor leave with earth thy ministry and song.

And since thy radiant task was not full done
To thy desire, belike in gladdened sphere
With spirits kin to thine, if such there be,
Thou art the Ardor of new homage won,
Yet Vigil's smile to loving purpose here,
Votaress of life and immortality.



PUBLISHER'S NOTE

At the request of a great number of readers, "The Bible and Modern Life," included in *Essays and Miscellanies*, by Joseph S. Auerbach, is now reprinted as a separate volume.

It is a unique and notable work; for, though numberless worthy books have been written on the Bible as a Book of religion and of literature, few if any authors have ever succeeded, within such limited space, in presenting these two claims with such sustained eloquence and power.

Its value cannot be fully appreciated until this double purpose is understood. As the *New York Times Book Review* says, in an enthusiastic though discriminating article:

While no critical conclusion as to the textual or higher criticism is ignored, the Bible in this presentation is not only a great Book of literature, but a

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great Book of inspiration and of religion. It is difficult to overstate this intellectual accomplishment.

Then, too, such a view as that of Mr. Nicholas Murray Butler (President of Columbia College) must be borne in mind:

It is a powerful aid in regaining the lost knowledge of this Book of Books.

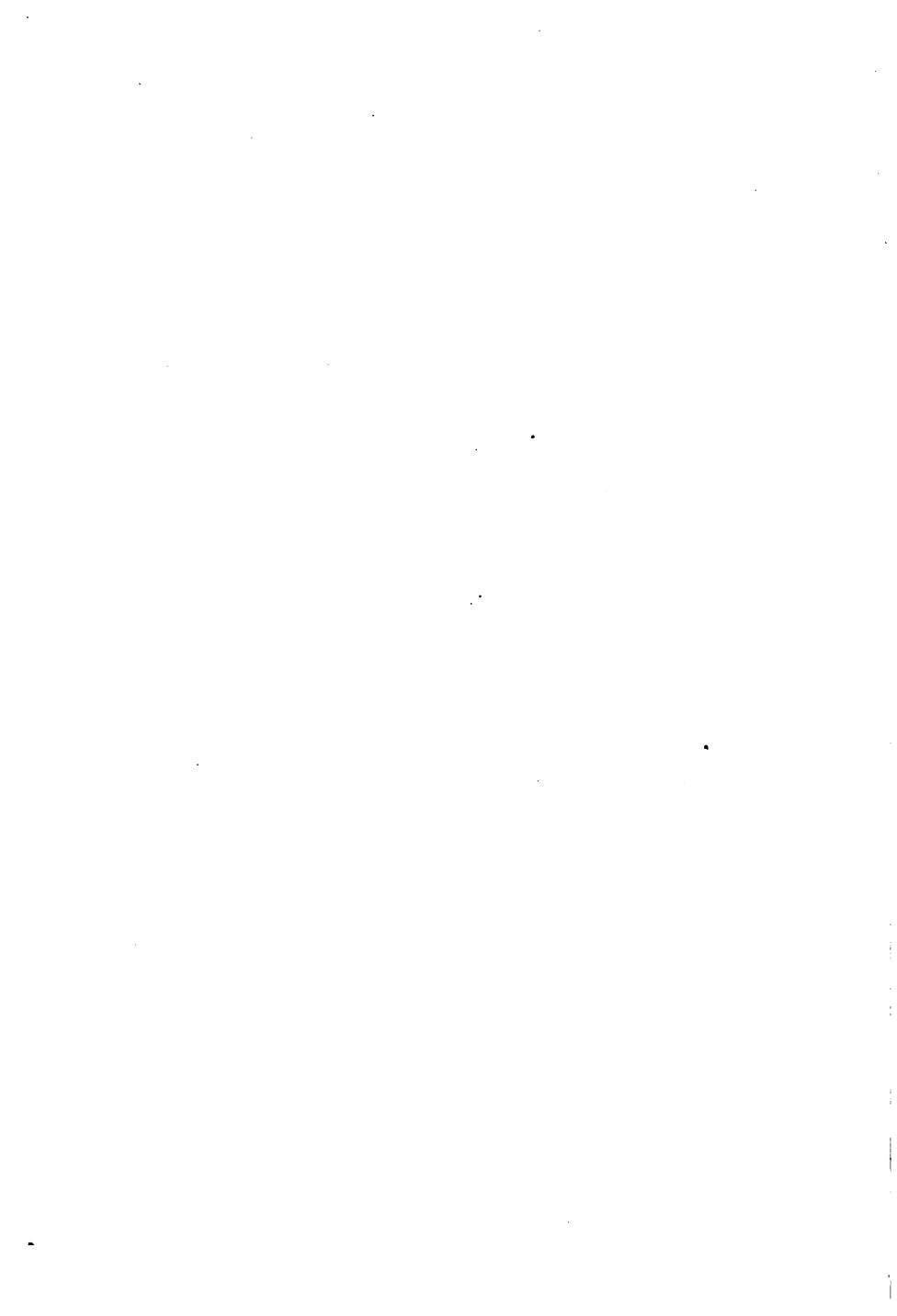
For if we are wise we must admit that for this lost knowledge the world can have no real substitute. And until we come back to an understanding of the deep significance of what that knowledge was, both for its ethical as well as its literary value, men will not have, as they once had, a right point of view of life or a true realization of the wealth of the language of the emotions.

Moreover, "The Bible and Modern Life" is written for a distinctly practical end, inasmuch as it is intended as a persuasive introduction to this Book of Books and an incentive to turn again to its wisdom and inspiration with affection and reverence. To put it differently, it is an index to imperishable spiritual and literary treasures without which—whatever else we may possess—we are poor indeed.

PUBLISHER'S NOTE

No man who studies this volume can fail to be wiser and equipped with greater proficiency for work or thought, whatever may be his vocation in life.

As Bishop Greer says: "It is a reverent, scholarly, and illuminating appreciation which will open the eyes of its readers to the wonderful truth and beauty of the Bible."



INTRODUCTION BY THE RIGHT REV. W. BOYD CARPENTER

AN honored friend of mine in the United States—who has read Mr. Auerbach's timely, stimulating, and impressive Essay on "The Bible and Modern Life" in the volumes of *Essays and Miscellanies* to which Mr. Choate has written, with a peculiarly graceful style, an appreciative Foreword—suggested to Mr. Auerbach that he publish it as a separate work and that I write a special Foreword to it, so that in this way a greater currency might be given to it than if merely included in these volumes.

It is a distinct pleasure for me to do this, for, though the Bible is primarily the Book of the Church, perhaps in days gone by it has been regarded as exclusively a Book of the Church. There could be no greater error, and nothing can be more helpful than to have men of affairs and of the professions outside of the Church recognize the deep significance of the Bible as a

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Book of marvelous literature and of mighty inspiration. This side of the Bible is presented in this Essay in a way to commend itself not only to the devout and reverent member of the Church, but to the man of the world who is in such crying need just now of the kind of ethical and spiritual and religious sustenance which is to be found in the Bible, and for which there is no substitute elsewhere.

In common with thousands I welcome the words of any one who thus writes with genuine warmth and affection of that Book which has had such a large share in forming the principles and building up the character of the English-speaking peoples. It would be a matter of regret if the day should come when its literary power and its religious value were no longer appreciated by our race.

It has worked silently for centuries in the hearts and lives of men and women. It has given them faith in rectitude of dealing, in simplicity and straightforwardness of character, in confidence of hope in the hour of adversity. When anxious and responsible men gathered round the sick bed of Edmund Burke, seeking his counsel in an hour of national agony, he consoled them by reminding them of the stability of character which marked the people, and

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he sent them away with a message of courageous patience drawn from the Bible—"Endure," he said, "till this tyranny be overpast."

Superficial critics mistake the source of the old Book's secret power. They think because the age understands more of the laws of nature, and because, therefore, the borders of the realm miraculous have been narrowed, that therefore virtue has gone out of the Bible. But these matters are not the locks of its strength. The critics may shear off many things, but the spiritual force remains unimpaired.

The old Book preaches faith in the living God, which means faith in fidelity to the righteous order of His kingdom; it preaches that it is worse to suffer damage of character than loss in goods; it preaches the benediction which flows from loving-kindness and tender mercy. It softens without weakening and it strengthens without hardening men's characters. It sets forth the religious life, as I rejoice to see that Mr. Auerbach points out, in principles, not in petty details or perplexing rules. And it does all this in forms as beautiful as they are varied, not with lyrical spontaneity, but with sustained eloquence, now with pastoral simplicity, and now with the pregnant shrewdness of proverbial wisdom.

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And above all these hovers the atmosphere of a love which never fails, and it is the true realization of this love which has been its greatest achievement. Men are not finally drawn into faith by wonders, but by tenderness and sympathy. It is not in miraculous mastery over physical nature that the power is won; the winning of the heart is the standing miracle of love.

W. BOYD CARPENTER.

6 LITTLE CLOISTERS,
WESTMINSTER, *March*, 1914.

**THE BIBLE
AND MODERN LIFE**



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Parcus deorum cultor et infrequens,
Insanientis dum sapientiæ
Consultus erro; nunc retrorsum
Vela dare, atque iterare cursus
Cogor relictos.

HORACE.

Penurious in offerings to the Gods
Nor frequent at attendance on their fanes,
I was adrift with mad philosophy
For chart; now am I forced to turn my sails
And surety seek on the abandoned course.

IF it were true that appreciation of the noble achievements of the world in painting, sculpture and architecture had come to an end, or that we were content to leave unopened the permanent books of literature, thoughtful men would view such a condition with deep concern. For the Parthenon stands to-day for something more than the memory of a Greek temple of exquisite harmony of proportions and adorn-

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ment; the Niké of Samothrace and the Venus of Milo are not merely masterpieces of the sculptor; Velasquez and Titian and Raphael did more than paint marvelous canvases on which we feast the eye; Shakespeare and Carlyle left to the world a legacy more precious than enduring works of genius for our gratification.

It would need no argument to persuade us, that a disregard for what these creations are in themselves and for what they symbolize, would mean the vanishing out of modern life not only of intellectual standards, but of ideals and prospects and visions; that there would be a great darkness where there is now a great light, and that the loss would be irreparable.

Yet, if quite frank with ourselves, we must admit that the English-speaking world is threatened with another loss, irreparable too, if it permit the Bible which, with the changes in men's religious beliefs, is to-day a neglected book, to become a forgotten book.

We should not, however, fall into error as to the reasons for the permanent value of the Bible. If from to-day it were the forgotten book there would not necessarily come to be, as some pulpit utterances so frequently insist,

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a lower order of moral excellence in the world; for men no longer need to carry about with them the decalogue for their right guidance. Whether this is true because our greatest religious literature has become the warp and woof of the social fabric is not of moment, though it is unquestionably so in part; and in this respect and to this degree, the Bible has served its usefulness and fulfilled its mission. In fact, at no time was the Old Testament—without the interpreter to separate its right from its wrong conceptions—even a sure guide for conduct; so much does it contain of confusing contradiction and undoubted error as to doctrine, as to the duty of man to man, and man to God, and, as well, of God to man. Even the New Testament needs interpretation. And if there had been a prompter recognition of all this, fewer martyrs would have died at the stake, blood would have flowed less freely in priestly controversy, and the day of religious freedom would have dawned earlier in the life of the world.

The Bible, rightly understood, is the story of the fashioning of men from feeble beginnings to great issues; the toughening of the fiber of character, and the emancipation, through suffering

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and humiliation and defeat and captivity and exile, from the bondage of idolatry and littleness to moral triumph and spiritual excellence. To those who know the Bible it is a storehouse of priceless possessions, without which men would be poor indeed. In it is bound up not only the richest treasure of our Anglo-Saxon speech, but the highest religion of the world—the story of the struggle of man to understand his destiny and to ally himself with what is unseen and eternal. Its precepts, its injunctions, its nobility of thought, its matchless eloquence of expression are the source of much that is greatest in English literature. Within the province where it is supreme, other books often seem by comparison colorless and trivial; and within that province its poetry surpasses even that of Shakespeare, as much as the poetry of Shakespeare surpasses that of all other of our dramatists; and beside its grandeur many of our greatest prose writers are at times but pygmies. Only men devoid of sense and reason, can afford to turn a deaf ear to those voices of wisdom and everlasting truths, which proceeded from the prophets and the poets and the wise men of the Scriptures. To the devout and intellectual man

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the Bible should be the great devotional Epic of life.

Modern science, with its marvelous unfolding of the origin of the world, has banished many a myth of creation; it has searched deep into the mysteries of the universe; it has reconstructed the old thought as to the earth we inhabit; it has reached out into the limitless depths of space, and has been obliged to coin new phrases with which to express the infinite distances; it has demonstrated the universal reign of law. As, against opposition and cruelties, it was proving unfounded the legends of the birth of worlds, its unconscious mission was to recreate for men the religion of that reign of law; and of this religion the Bible, rightly understood, is still in part the true interpretation.

The present-day attitude toward the Bible does not manifest itself by controversy which, by arraying on one side the defenders of the faith, serves to keep the old spirit of worship a living thing in the world. Now and then a book, or oftener the magazine article or sermon, raises the voice of protest against the neglect into which Bible-study seems to be steadily

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sinking; but rarely is there, as of old, the impassioned outburst from the pulpit concerning the value of the Scriptures. Nor, on the other hand, is there anyone of distinction in letters or science, making it a part of the business of his life to assail accepted Bible truth. No Huxley or Tyndall to-day is stirring Christendom to a defense of religion; and no Ingersoll, one is fortunately able to say, is haranguing irreverent audiences in unconvincing, flippant stump speeches against venerated faith. On the contrary, there is rather a listless indifference toward the momentous question, whether in the end the Bible will be assigned a place among the things which men are to esteem as of vital import.

It is difficult at best, and in large part impossible, to understand this lack of interest, though we cannot fail to recognize its existence. Perhaps the orthodox defenders of the Bible may have exhausted the patience of their audience, as well as their own ingenuity, in a foolish insistence that many views now recognized as erroneous, or at least of negligible importance, were essential to Christian belief. George Eliot in one of her essays rather merci-

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lessly exposed the extravagances of the sermons of Dr. Cumming; but there were many such before, and there have been many such since his time. What would more naturally follow, than that a large part of the public should accept the conclusions of the defenders themselves, who made no distinction in importance or verity, between those parts of the Scriptures which are admittedly insignificant, when contrasted with what in them must always be imperishable? At times the Church became the enemy of science and progress, and the Bible was appealed to as final authority in controversies, where its word could properly have no influential, much less controlling weight. Need we be surprised that protest had its day and in a measure abused its privilege?

The Church reasoned, but it was with the logic of emotion and traditional belief, and when it had recourse to violence of word or deed against the critics of the Bible, it overlooked some of the wisdom of the Bible itself.

If this counsel or this work be of men, it will be overthrown; but if it is of God, ye will not be able to overthrow them lest haply ye be found even to be fighting against God.

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Was not the Church fighting against God, when it clung so tenaciously to positions which it had no reasonable expectation of maintaining to the satisfaction of intelligent men? And would it not have been the part of prudence for it to join with the reverent critic, in seeking to disentangle fact from legend, and truth from error, and thus advance the real interests of religion?

The inevitable process went on in spite of the attitude of the Church, with this result: Few of prominence among the clergy can be found, who are not in accord with the more important conclusions of the textual and the higher criticism; while many a former communicant is no longer in his pew, because he accepted at its face value the statement of those in authority, that if any of the orthodox views of the Bible were discredited, the foundations of religion would be undermined.

Clearly Bacon in the lines

What is truth? said jesting Pilate; and would not stay for an answer,

gave a typical illustration of the groping, stumbling, obstructed progress of truth in the world.

Equally unfortunate have been other de-

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fenders of the Bible, who wrongly contended that it contained a comprehensive code for the ordering of men's conduct, rather than great organic principles, to be adapted to new occasions and emergencies, as progress was made in more enlightened conceptions of existence. The struggle was for the letter and not the spirit of the book.

Nevertheless, along with conditions which have made the Bible a neglected book, there is not wanting the reasonable hope that it may be assigned to a revered place, above all other books which are concerned with the higher life of aspiration and the emotions. For it is now possible for us to read the Bible, without necessarily accepting much that heretofore has been insisted on by persecutions, excommunications, and anathemas as essential religious truth. The Church is no longer in a position to be dogmatic as to what is orthodoxy in faith or creed, or as to the true interpretation of the Bible; the heresy of yesterday is the doctrine of to-day. It is quite evident that an offender like Dr. Crapsey could not now be tried and convicted, and that another Bishop Colenso or a Robertson Smith or a Professor Briggs runs

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no risk of the humiliation to which they were subjected.

It is the day of religious toleration. Dr. Cheyne, Canon Driver, and a long list of others of the distinguished English scholars of the day, carrying forward the researches of German scholars, have, in the opinion even of many devoutly religious people, changed utterly old conceptions of Bible truth. On the other hand, Dr. Sayce, an eminent authority in Assyriology, and other critics are maintaining that much of the higher criticism is neither authoritative nor trustworthy. In contrast to some of the clergy who are still preaching a rather crude, old-fashioned orthodoxy, we have the declarations of such divines as the Rev. Mr. Gordon, of Boston, and the Rev. Mr. Thompson, of Oxford, that belief in none of the miraculous incidents of the Bible need be demanded of the religious worshiper.

For the moment, therefore, we may justifiably refer all such controversies to disputants in the Church itself, as we turn to the Bible not as the book of the priest or preacher alone, but as the possession also of the devout scholar and man of the world.

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In days gone by, cultured men, distinguished orators, poets and prose writers, resorted to the Bible primarily as a religious book, and found there its literary treasures. Their utterances were interspersed with the apt quotation and illustration from it; and even after doubts may have entered their minds as to its infallibility, there still remained with them the pervading spirit of the old faith.

Where in the work of the writer of to-day may we look for such a passage as this:

In every truth, for every noble work the possibilities will lie diffused through immensity undiscoverable except to faith. Like Gideon thou shalt spread out thy fleece at the door of thy tent. See whether under the wide arch of Heaven there be any bounteous moisture or none. Thy heart and life purpose shall be as miraculous as Gideon's fleece spread out in silent appeal to Heaven; and from the kind immensities, what from the poor unkind localities and town and country parishes there never could, blessed dew moisture to suffice thee shall have fallen.

If it be said that this is not altogether a convincing reference, seeing that Carlyle of all modern writers, except perhaps Walt Whitman when at his best, approached nearest to the genius for devotional expression of the men of Scripture, we may still ask, where in the litera-

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ture of to-day is there indication of an adequate recognition of the worth of the Bible?

Moreover, a generation has grown up without the benefit of Bible reading in the public or private schools, or in the home circle, and without the training of the Sunday-school. As a consequence, there is among such men, little or no intimate acquaintance with the legends and truths and inspiration of the Bible, and few of them would have any understanding of the beauty of imagery of this passage of Carlyle.

Mr. Choate, in his eloquent, discriminating tribute to Rufus Choate—one of the great advocates of any time—says:

And his nurture to manhood was worthy of the child. It was "the nurture and admonition of the Lord." From that rough pine cradle, which is still preserved in the room where he was born, to his premature grave at the age of fifty-nine, it was one long course of training and discipline of mind and character, without pause or rest. It began with that well-thumbed and dog's-eared Bible from Hog Island, its leaves actually worn away by the pious hands that had turned them, read daily in the family from January to December, in at Genesis and out at Revelation every two years; and when a new child was born in the household the only celebration, the only festivity, was to turn back to the first chapter and read once more how "in the beginning God created the heaven and the earth," and all

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that in them is. This Book, so early absorbed and never forgotten, saturated his mind and spirit more than any other, more than all other books combined. It was at his tongue's end, at his fingers' ends—always close at hand until those last languid hours at Halifax, when it solaced his dying meditations. You can hardly find speech, argument, or lecture of his, from first to last, that is not sprinkled and studded with biblical ideas and pictures, and biblical words and phrases. To him the Book of Job was a sublime poem. He knew the Psalms by heart, and dearly loved the prophets, and above all Isaiah, upon whose gorgeous imagery he made copious drafts. He pondered every word, read with most subtle keenness, and applied with happiest effect. One day coming into the Crawford House, cold and shivering—and you remember how he could shiver—he caught sight of the blaze in the great fireplace, and was instantly warm before the rays could reach him, exclaiming, "Do you remember that verse in Isaiah, 'Aha! I am warm. I have *seen* the fire?'" and so his daily conversation was marked.

How many men of intelligence there are, who would consider the hours thus spent as all but wasted! How many such would have any understanding of this reference to Isaiah, as with eloquent sarcasm he is laying bare the folly of idolatry, or have any appreciation that Isaiah is one of the commanding figures of history; how many of them know even of the inspired utterances of Isaiah, except as they have listened to selections of them read—and

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probably very imperfectly at that—from the chancel of a church?

Yet how few of such men would not feel quite competent, without any appreciation of the humor of the situation, to discourse learnedly upon the lowering of intellectual and some old-fashioned moral standards in this country? We are called upon at times, even to listen to the declamation of such men, that indications are not lacking that we may in the end outgrow our Constitution, and consent to a fundamental change in our form of government. But the gross improbability of this is too obvious to those having to do with the practical work of life, to permit them to waste much time in such idle conjectures. No country is likely to exchange a republican form of government for a rule, even of "temperate kings." We may be sure, however, that there is a real menace to the future well-being of our country, in our growing disregard of the higher things of life; and not the least among these is a knowledge of the best that has been written in the literature of the world and in the Bible.

Perhaps we shall have to reverse the old process, and persuade men to go back to the

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Bible for its literary treasures, in order to become familiar with its inspiring religious message.

How often too, on the rare occasions when we hear even the man of culture refer to the Bible, do we recognize the misquoted or misunderstood passage? We hear the words of Job, as to the book he would have his adversary write, alluded to, as if his purpose was to gloat over its imperfections, whereas he is longing for the indictment, so that he may bind it to himself as proof of his conscious innocence. Even one of the first scholars of America, in a notable contribution to permanent literature, falls into this error.

Many instances of like errors could be cited, though such ignorance should not occasion less humiliation, than similar ignorance of the text or context of quotations from other great English literature. For men ought not to be willing to hold in such slight regard a book from which that literature draws so much of its inspiration.

It is possible to go a step further and urge Bible reading upon the attention of one, that merely wishes to acquire proficiency in forceful

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speech and writing. As a first step to the gratification of this ambition, of course he must be possessed of a resourceful vocabulary, and there is no substitute for that of the Bible. Without the adequate vocabulary he will be as helpless as a mechanic without tools. And as the mechanic must be taught familiarity with his tools, the student must be taught the use of his vocabulary. Frequent writing, such as is so often recommended by the books on rhetoric, will not necessarily accomplish this result. On the contrary, it may only confirm the student in habits of error that are fatal to correct expression. And though correct expression is composed of many elements, one almost indispensable requirement is a judicious repetition or emphasis of the thought or idea to be conveyed, so as to avoid the danger pointed out by Archbishop Whately—of either objectionable conciseness or prolixity.

Nowhere is this feature more eloquently exemplified than in the Bible diction. Much of its prose, and nearly all its poetry, is constructed upon the basis of parallelisms, in which the thought of one line is elaborated and reinforced by the succeeding line of similar import or of

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contrast—the synonymous or antithetical parallelism, as Bishop Lowth has termed it.

Some scholars insist that the Revised as well as the Authorized Version fails at times to reproduce the subtle, poetic shades of meaning of the original. Yet a new beauty is added to the English Bible by the combined use of the vigorous, precise words of Anglo-Saxon derivation, and the stately and processional words of Latin derivation. There is thus given to the parallelism a rhythmic beat and cadence, which are the secret of the melody and charm of so many poetic lines of the Bible.

In one of the most delightful books that has come from the Press in many a day, *Early Memories* by Henry Cabot Lodge, Mr. Lodge, among the pleasant reminiscences of John Lothrop Motley, says:

I remember one occasion, when we happened to be speaking of style in prose and verse, his calling my attention to the beautiful effects which Shakespeare produced by his arrangement of words of Saxon origin in contrast to, and in juxtaposition with, those of Latin derivation. He quoted as perhaps the best example the lines from "Macbeth":

No, this my hand will rather
The multitudinous seas incarnadine;
Making the green one red.

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As soon as he repeated the familiar lines I saw at once that the effect which they make, and which at once arrests the attention and delights the ear, arose from the long, rich, full-sounding Latin words being sharply followed by the short Saxon words coming like the sharp beats of a drum after the organ notes of the preceding line. I never forgot either the lines or what Mr. Motley said, and it helped me to appreciate beauties in verse and high artistic skill in placing words when I had felt, but had never understood before, the reason for either.

Yet such a quotation does not adequately illustrate the striking result, possible from this employment of words of both Anglo-Saxon and Latin origin—seen to advantage in the Bible, as nowhere else in literature.

As the wings of a dove covered with silver,
And her pinions with yellow gold.

The highway of the upright is to depart from evil:
He that keepeth his way preserveth his soul.
Pride goeth before destruction,
And a haughty spirit before a fall.

Let my prayer be set forth as incense before thee;
The lifting up of my hands as the evening sacrifice.
Set a watch, O Jehovah, before my mouth;
Keep the door of my lips.
Incline not my heart to any evil thing,
To practise deeds of wickedness with men that work iniquity.

Knowest thou the ordinances of the heavens?
Canst thou establish the dominion thereof in the earth?

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Canst thou lift up thy voice to the clouds,
That abundance of waters may cover thee?

Remember thy congregation, which thou hast gotten
of old,
Which thou hast redeemed to be the tribe of thine
inheritance;
And Mount Zion, wherein thou hast dwelt.
Lift up thy feet unto the perpetual desolations.

On every page of the poetical and prophetical
books are to be found further like illustrations.

We see too in the Bible the potent effect of
judicious repetition of the word, as well as the
idea.

And God said, This is the token of the covenant
which I make between me and you and every living
creature that is with you, for perpetual generations:
I do set my bow in the cloud, and it shall be for a
token of a covenant between me and the earth.
And it shall come to pass, when I bring a cloud over
the earth, that the bow shall be seen in the cloud,
and I will remember my covenant, which is between
me and you and every living creature of all flesh;
and the waters shall no more become a flood to de-
stroy all flesh. And the bow shall be in the cloud;
and I will look upon it, that I may remember the
everlasting covenant between God and every living
creature of all flesh that is upon the earth. And
God said unto Noah, This is the token of the cove-
nant which I have established between me and all
flesh that is upon the earth.

And Joshua commanded the people, saying, Ye
shall not shout, nor let your voice be heard, neither

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shall any word proceed out of your mouth, until the day I bid you shout; then shall ye shout. So he caused the ark of Jehovah to compass the city, going about it once: and they came into the camp, and lodged in the camp.

And Joshua rose early in the morning, and the priests took up the ark of Jehovah. And the seven priests bearing the seven trumpets of rams' horns before the ark of Jehovah went on continually, and blew the trumpets: and the armed men went before them; and the rearward came after the ark of Jehovah, the priests blowing the trumpets as they went. And the second day they compassed the city once, and returned into the camp: so they did six days.

And it came to pass on the seventh day, that they rose early at the dawning of the day, and compassed the city after the same manner seven times: only on that day they compassed the city seven times. And it came to pass at the seventh time, when the priests blew the trumpets, Joshua said unto the people, Shout; for Jehovah hath given you the city.

... So the people shouted, and the priests blew the trumpets: and it came to pass, when the people heard the sound of the trumpet, that the people shouted with a great shout, and the wall fell down flat, so that the people went up into the city, every man straight before him, and they took the city.

Doubtless to St. Paul, more than to any other of the early men of the Church, is due the spread of the Christian religion; for he wrote not only with the enthusiasm of the convert, but with the consummate power of one of the greatest dialecticians the world has known. Yet if we

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turn to any of his Epistles, we shall see that no small part of the secret of that power lies in his mastery of the art of repetition of word and idea, as brought to perfection by the prophets and poets of the Old Testament. Even the teachings of Christ owe much of their wondrous, miraculous influence to this.

Jesus saith unto her, Thy brother shall rise again. Martha saith unto him, I know that he shall rise again in the resurrection at the last day. Jesus said unto her, I am the resurrection and the life: he that believeth in me though he die, yet shall he live; and whosoever liveth and believeth in me shall never die.

And again He says:

Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water. The woman saith unto him, Sir, thou hast nothing to draw with and the well is deep: from whence then hast thou that living water? Art thou greater than our father Jacob, who gave us the well, and drank thereof himself, and his sons, and his cattle? Jesus answered and said unto her, Every one that drinketh of this water shall thirst again: but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall become in him a well of water springing up into everlasting life.

Moreover, the Bible is a very human book. There are stories and anecdotes and historical

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incidents of absorbing interest; there are the picturesque, vivid parables and allegories in both the Old and New Testaments; the irony and sarcasm of Isaiah and Elijah over idolatry; and Job says in rather up-to-date speech:

No doubt but ye are the people,
And wisdom shall die with you.
But I have understanding as well as you.

There are chapters of intrigue and war and summary vengeance, and the touching love story of a primitive age.

There are heroes of heroic mold: Abraham, and Moses, and Joshua, and Gideon, and Samuel, and Samson, and Saul, and David, and Joab, and Solomon in procession—some real, some mythical, through whom the supremacy and dominion of God are to be manifest. There were “giants in the earth in those days.”

Throughout it is a book of remarkable dramatic power.

Recently, when a play founded on a Bible story was about to be produced in England, the *London Times* said words which illustrate one right attitude toward the Bible; and the spirit of that editorial may well be pondered over by us all.

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We announced the other day that Sir Herbert Beerbohm Tree's autumn production at His Majesty's Theatre would be a drama written by Mr. Louis N. Parker on the subject of Joseph and his brethren. The Lord Chamberlain has given his consent to the public production of a play on a Biblical theme; and it may be concluded that his action marks the return to a healthier state of things, unknown in England for some four centuries. . . . But in the Middle Ages, as in the Athens of Æschylus and Sophocles, both religion and drama were of the stuff of human life. Faith was sincere enough and robust enough to welcome laughter—to see Noah's wife a fool and a shrew, to have the angelic vision of the shepherds ushered in by a roaring farce about sheep-stealing. Truth was truth and needed no protection from reverence or decency. And the drama, being an expression of the profoundest movements of men's minds, could turn easily from the heartiest laughter to the loftiest worship without strain and without offense.

The subsequent story is well known. The English religious drama was lost in the sands of the Moralities and other pedantries. The new English drama of the Renaissance was gradually transformed under James and Charles into a mere entertainment, and at the Restoration found itself all but divorced from daily life. That the fault was not entirely on the side of the drama might be guessed from one fact alone—that the great Elizabethans, the voice of a new and universal life, leave religion almost out of count. The age of faith had passed. Religion had changed from the heart of daily life into a matter of forms and ceremonies, an excuse for dispute and enmity. The drama may be forgiven for leaving it on one side, and for slipping further and further from its old religious character. Then came

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reverence and propriety, like notice-boards warning people off the grass upon which they were meant to play happily; and, when both religion and the drama had lost their intimacy, their place in men's business and bosom, the drama was forbidden to touch upon sacred subjects—was forbidden, at one absurd moment, even to use the word "angelic."

We are living now in an age more religious than any of its predecessors for several centuries. Forms of religion change. To-day, one man finds his religion in the love of one, or of two or three, of his kind; another in sociology or philanthropy; a third will draw his spiritual sustenance from the East; a fourth from science. And the drama of to-day has begun once more—in ways often queer, often dismal, and often undramatic—to reflect and to express the religion of living men. Hitherto the only form of religion that has been denied a voice in the theatre has been the Christian religion. It appears that the Christian religion is in future to be allowed an equal chance with other forms of faith to use the most impressive of the arts for telling its great stories and exhibiting its meaning and its ideals. There can be little doubt that good use will be made of the liberty. Those who control the theatre will be wise to move warily at first; but both the Christian religion and the drama are likely to gain from the new avowal that the drama is not common and unclean, nor religion confined to church and chapel.

More and more as the Bible is understood, are men of intelligence and imagination thrilled with its great dramatic power, of which the story of Joseph and his brethren is but one illustration; for the evidences of that power

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are on many of its pages. Where may we find an event of more gripping interest than the siege of Jerusalem by Sennacherib?

Other cities of Judah had been swept before the Assyrian, and Jerusalem itself had all but capitulated. Yet upon the issue whether or not it would survive the siege, as will be pointed out in a moment, was to depend the direction which the future civilization of the world was to take. It was manifestly one of the decisive, turning-points of history.

King Hezekiah had already given over to the Assyrian "all the silver that was found in the house of Jehovah and in the treasury of the King's house"; he even "cut off the gold from the doors of the temple of Jehovah and from the pillars which Hezekiah, King of Judah, had overlaid, and gave it to the King of Assyria." Yet the maw of the King of Assyria was not filled. And there follows under the very walls of Jerusalem, between the officers of the Assyrian king and the messengers of Hezekiah, the parley—in which the consuming, revolting famine to result from further resistance, is cunningly contrasted with the enough-and-to-spare at the feeding-table of captivity.

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Then said Eliakim the son of Hilkiah, and Sheb-nah, and Joah, unto Rabshakeh, Speak, I pray thee, to thy servants in the Syrian language; for we understand it: and speak not with us in the Jews' language, in the ears of the people that are on the wall. But Rabshakeh said unto them, Hath my master sent me to thy master, and to thee, to speak these words? hath he not sent me to the men that sit on the wall, to eat their own dung, and to drink their own water with you? Then Rabshakeh stood, and cried with a loud voice in the Jews' language, and spake, saying, Hear ye the word of the great king, the king of Assyria. Thus saith the king, Let not Hezekiah deceive you; for he will not be able to deliver you out of his hand: neither let Hezekiah make you trust in Jehovah, saying, Jehovah will surely deliver us, and this city shall not be given into the hand of the king of Assyria. Hearken not to Hezekiah: for thus saith the king of Assyria, Make your peace with me, and come out to me; and eat ye every one of his vine, and every one of his fig-tree, and drink ye every one the waters of his own cistern; until I come and take you away to a land like your own land, a land of grain and new wine, a land of bread and vineyards, a land of olive-trees and of honey, that ye may live and not die: and hearken not unto Hezekiah, when he persuadeth you, saying, Jehovah will deliver us. Hath any of the gods of the nations ever delivered his land out of the hand of the king of Assyria? Where are the gods of Hamath and of Arpad? where are the gods of Sepharvaim, of Hena, and Ivvah? have they delivered Samaria out of my hand? Who are they among all the gods of the countries, that have delivered their country out of my hand, that Jehovah should deliver Jerusalem out of my hand?

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“And it came to pass, when King Hezekiah heard it, that he rent his clothes, and covered himself with sackcloth, and went into the house of Jehovah,” and sent his messengers to Isaiah for guidance.

Then alone, amid conditions which seemed to compel an abject surrender, with every ray of hope gone, Isaiah—the companion of kings and of the people, in all his heroic proportions of soul and courage, and with Jehovah’s message of defiance to the enemy and assurance of succor to Jerusalem—stands forth to save the State.

And to the messengers of the king, Isaiah sends back this answer, in that “day of trouble and of rebuke and of contumely.”

And Isaiah said unto them, Thus shall ye say to your master, Thus saith Jehovah, Be not afraid of the words that thou hast heard, wherewith the servants of the king of Assyria have blasphemed me. Behold, I will put a spirit in him, and he shall hear tidings, and shall return to his own land; and I will cause him to fall by the sword in his own hand.

But I know thy sitting down, and thy going out, and thy coming in, and thy raging against me. Because of thy raging against me, and because thine arrogancy is come up into mine ears, therefore will I put my hook in thy nose and my bridle in thy lips, and I will turn thee back by the way by which thou camest.

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Therefore thus saith Jehovah concerning the king of Assyria, He shall not come unto this city, nor shoot an arrow there, neither shall he come before it with shield, nor cast up a mound against it. By the way that he came, by the same shall he return, and he shall not come unto this city, saith Jehovah. For I will defend this city to save it, for mine own sake, and for my servant David's sake.

Was it strange that such a messenger should be the forerunner of the annihilation of the Assyrian host?

And it came to pass that night, that the angel of Jehovah went forth, and smote in the camp of the Assyrians a hundred fourscore and five thousand: and when men arose early in the morning, behold, these were all dead bodies. So Sennacherib king of Assyria departed, and went and returned, and dwelt at Nineveh. And it came to pass, as he was worshipping in the house of Nisroch his god, that Adrammelech and Sharezer smote him with the sword: and they escaped into the land of Ararat. And Esarhaddon his son reigned in his stead.

What an impression, never to be effaced, does such an event make upon the mind and the imagination; and what a marvelous, reverent religious drama could be constructed out of such scenes so eloquent of the sovereignty of God! The man that has no interest in such an absorbing, dramatic, historical incident, surely can long for no great moments in life.

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In this essay—which is not the word of the scholar to the scholar, but merely a plea for Bible study from one familiar with the Bible to those unfamiliar with it—this literary value and these dramatic features are dwelt upon in text and quotation, for the purpose of urging them upon the attention of the general reader and the man of affairs. It is hoped that such a plea will not offend the sensibilities of the most devout; for any suggestion is to be welcomed, which will persuade men to turn the leaves of the Bible, whatever be the purpose. Let one have recourse to the Scriptures for his material profit or a passing interest, if that be the only inducement to consult them, and unconsciously vast prospects have opened up before him; he will find what he is seeking, but the treasures of the world are there too for his possession.

He may be merely in search of a shortened route to the world he knows of; but like Columbus he will discover a new world.

We are told often by those who advocate a study of the Bible, that it must be read reverently, and no one should dissent from this advice. Nevertheless, a reverent approach to

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the Bible is not all that is requisite for an appreciative understanding of it. We must search out its higher meaning, and aim at understanding context as well as text, or it will not be the book it has been once and can be again to the English-speaking world. We must, in addition to reverence, have some fairly accurate information of the people that produced this oriental literature, for such the Bible is; and of the conclusions reached by the textual as well as the higher criticism, as to the dates, the authenticity, the authorship and the value of its several books.

The books of Kings and Chronicles are not works of the times they treat of. The book of Daniel was not written in the days of Nebuchadnezzar, but well on toward the Christian era. Much of Isaiah as we now have it, is of the period immediately preceding the destruction of Jerusalem, but many of its chapters are of the exile and some of the restoration.

We cannot appreciate at its full value even the charm of the narrative books, unless we understand their composite character and the source from which they are derived; and this requires that we know what the more important

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researches in Syrian, Assyrian, Chaldean, and Babylonian history tell us. Few of the books of the Bible are without additions and interpolations made long after they were first written, and scarcely any of the traditions concerning their authenticity, authorship, or date of composition stand unimpeached by criticism. Yet the mere fact that the Bible is such a work of many men, and that it finally took form centuries after the events it describes, does not detract from, but adds to its value. Here were reverent, chastened men re-assembling the religious utterances of the people, interpreting them and in a sense rewriting them, in the light of subsequent experiences, as they recorded the story of God's providence.

The Bible remains in all its essential particulars a richer possession than when it was regarded as an infallible book. Matthew Arnold, in his *Literature and Dogma*, and in *God and the Bible*, told of the inevitable changes which modern criticism was bound to bring about in men's belief. Critics had done this before and have done it since, and from Astruc to Driver the list is long indeed; but by far the larger number have written with the desire, not to dis-

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credit the Bible but to preserve it as a book for the regard of men.

The fact that we do not find in the Bible the intellectual treasures of the ancient classics, and that the point of view of the two often lies far apart, in no wise lessens its value to us. The abstract, subtle processes of reasoning of the one had their counterpart in the religious meditation and aspiration of the other, expressed by simple, concrete words, eloquent in poetic beauty—its very letters being the suggested idea and the printed picture. Its lines written from right to left, merely serve to emphasize the unique character and structure of this oriental language.

The more we study the Bible story through the interpretation of recent scholarly books, the more we shall appreciate that no version begins to reproduce the marvelous beauty of the original. Words, we are told by Emerson, are fossil poetry, but here are words which are living, moving poetry. The men of the Bible thought in terms of metaphor; life to them was an allegory and a parable, and God was seen through the magic lens of a certain, simple faith; nature was incarnate God.

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We are to remember the wide distinction often pointed out, between the ideals of "Hellenism" and "Hebraism"; and while mythology, when rightly understood as it often is not, is a wonderful manifestation of the imagination of the Greek people, it nevertheless appears fantastic beside the conception of the Yahweh of the Old Testament. The supernatural gods of Olympus became in time but fanciful myths to the Grecian philosopher and poet, for whom the chief articles of religious faith were the beautiful on earth and the redemption and salvation of man by man. The untiring search of the writers of the Scriptures was for the supremacy of the Lord, and the triumph of righteousness through divine guidance and interposition. Of one environment the man of religion was the product, and of the other the cultured man of the world.

Each nation was sufficient unto itself in its own creative field; and the Barbarian to the Greek was the Gentile or the heathen or the Philistine to the Jew. What came out of Jerusalem and Athens was original with the genius of its creators, and without either the culture and intellectual resourcefulness of the one, or the religious consecration of the other,

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the world of ideas and the world of the emotions would be but waste places. Though but one of these nations was imbued with the spirit of missionary or colonist, their respective ideals have made their way to the ends of the earth.

Even though from old-time association we prefer the Authorized Version, it is essential that we at least read, as a commentary on it, the Revised Version—wherein devout scholars have, so far as possible, preserved the old text but indicated the more approved rendering marginally. The American Standard Revision, however, is to be preferred to the English Revision. The popular impression that the revisers made many unwarrantable changes in phraseology is wholly incorrect. On the contrary, the new rendering is often as superior to the old in beauty of diction as it is admitted to be in accuracy. As an illustration of the truth of this, it may be said that the Revised Version of the Psalms surpasses that of the Authorized Edition, as this does the Coverdale translation to be found in the Common Prayer Book.

The new form in which the poetic books are printed, alone makes the Revised Version in-

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dispensable; while much of Isaiah and Ezekiel, and of the other prophets, is more impressively rendered by it. Without its scholarly translation and marginal commentary, we cannot adequately understand either the letter or the spirit of many passages.

A mere glance at the two versions will serve to convince us of this truth.

THE AUTHORIZED VERSION

Man being in honor
abideth not: he is like
the beasts that perish.

The hoary head is a
crown of glory, if it be
found in the way of
righteousness.

Thou hast multiplied
the nation, and not in-
creased the joy.

The just shall live by
faith.

Served the creature
more than the Creator.

Faith is the substance
of things hoped for, the
evidence of things not
seen.

THE REVISED VER- SION

Man abideth not in
honor: he is like the
beasts that perish.

The hoary head is a
crown of glory, it shall
be found in the way of
righteousness.

Thou hast multiplied
the nation, thou hast
increased their joy.

The righteous shall live
by faith.

Served the creature
rather than the Creator.

Faith is the assurance
of things hoped for, the
proving of things not
seen.

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A man that hath friends must show himself friendly.

It is impossible but that offences will come; but woe unto him, through whom they come!

It were better for him that a millstone were hanged about his neck, and he cast into the sea, than he should offend one of these little ones.

He that maketh many friends doeth it to his own destruction.

It is impossible but that occasions of stumbling should come: but woe unto him through whom they come! It were well for him if a millstone were hanged about his neck, and he were thrown into the sea, rather than that he should cause one of these little ones to stumble.

It would have been mere idolatry for the old rendering, not to make such essential changes. There are numberless like instances of errors corrected; and not infrequently later books concerning the Bible point out many an error even in the Revision.

At times more serious questions than mere verbal accuracy—having to do with the deeper things of religion—are involved in such corrections. There is in the Old Testament more than one passage which, rightly rendered, has no Messianic significance, but which is still given that interpretation by the Church; and while such claims are persisted in, the Church is answerable at least to the charge of unwisdom.

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So long as the Bible was regarded as written under immediate divine inspiration and perhaps dictation, it was, in a sense, considered sacrilege to resort to the commentary to explain its true meaning, much less to point out its contradictions and inconsistencies. Yet its text requires explanation and scholarly annotation quite as much, if not more, than that of the ancient classics, or the standard books of English literature. Some of the more important French classics are being published under the title *Les Grands Ecrivains*, with most elaborate footnotes intended for use by the French reader, one volume being expanded into several volumes; and what our own scholars have similarly done to interpret Shakespeare might well be done for many another English author.

Fortunately, we have such an aid in the Century Bible, which represents as great an advance over the Cambridge Bible as this in turn was over the Speaker's Commentary; and no reader desiring really to know the Bible can afford to be ignorant of its discriminating scholarship. Its form, with the commentary as footnotes, as well as its substances, is to be

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commended. For often explanations of the meaning of a text when added as an appendix, are in a sense not more serviceable than marks of punctuation would be at the end of an unpunctuated book, with general directions for their distribution.

Nor must we forget that, even since the revision of the Bible, distinguished scholars have in many instances, made improvements upon the rendering of the Revision, and with these also we must be reasonably familiar. In addition to the Revision and such luminous commentaries as those of the Century Bible, we need to read, among other books, the *Early Religious Poetry of the Hebrews*, by Mr. King, of Cambridge; *The Romance of the Hebrew Language*, by Mr. Saulez; *The Bible as English Literature*, by Professor Gardiner, which every Bible student should possess, and which has never received the recognition to which its style and scholarship entitle it; the *Critical Introduction to the Old Testament*, by Dr. Gray, and to the *New Testament*, by Dr. Peake; the more recent works of Professor Cheyne and Canon Driver, and if possible, all the books of these two scholars, which open up for us vistas

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and visions, where before only a pathway had been blazed. The student should have at hand a comprehensive work such as Hastings's *Dictionary of the Bible*, and he should know something of the geography and topography of Palestine. And he should remember too that bounding Palestine, was the great desert, with its vast horizons and silences, which invited men to introspection, to worship, and to a marvelous religious utterance.

Unless, too, we have a fairly accurate knowledge of the Jewish people, we shall have little appreciation of the gradual evolution of their religious life, or read the Bible other than as disconnected paragraphs or quotations, or as a concordance. In its deeper, finer meaning, it will be to us but a closed book. For the history of the people, from whom came this wondrous literature, is in epitome the history of the Bible; and, though our knowledge of that history need not be profound, it must not be superficial; for of all commentaries it is the most instructive.

The Jewish people, coming from their Babylonian home, and taking with them the statutes of Hammurabi, though doubtless with little

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conception of the tribal God of the Pentateuch—much less of the God of the prophets and the poets and the wise men—were permitted to enter the land of Egypt where they became slaves, and all but beasts of burden. Departing under the leadership of Moses, as a handful—and not as a host as the Bible chronicle has it—from Egyptian bondage, they became again, as they had been once before, nomadic tribes; until by conquests and the partition of the land, they entered upon a peasant, pastoral life in Palestine, to be in touch with the outer world by the caravan routes of peace, connecting Egypt with the Eastern countries, but which were also to be the routes of war. As the people grew in numbers and strength, came the period of the Judges, with their determining influence upon the development of national and religious life. Step by step this growth continued until the days of the Kings, when through the religious zeal and administrative genius of David, much of Palestine came to be one nation, which he transmitted to his son—who, though he enlarged it in outward form, weakened it within by the oriental splendor and luxury of his reign.

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The Kingdom, thus united, small though it was—being barely two hundred miles in length and fifty miles in breadth, only a few thousand square miles—was, on the death of Solomon, divided by rebellion. Out of it was carved the Northern Kingdom, which—after an existence of nearly two centuries, while it was often at war with the outside world, and not always at peace or in sympathy with Judah—was overthrown and its population carried into exile by Assyria. The downfall of the Northern Kingdom was traceable to the luxury and licentiousness against which Amos, a man of the people, but from Judah, uttered his solemn warning, often in the harsh and uncompromising words of the stranger; and over which Hosea, of the Northern Kingdom, mourned with affectionate despair as he saw its imminent fate.

We shall see in the survival of the Southern Kingdom, for more than a century after the destruction of the Northern Kingdom—even though during much of the time it was the vassal of other nations—one of the determining epochs of the world; since to no other event in history is so much of the development of civilization traceable.

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For as a consequence of that destruction there was born in Judah a deep and abiding religious consecration which was to manifest itself in the noblest spiritual literature of the Bible. But for this we should be without much of the narrative books in their present form. The words of Amos and Hosea might have come down to us; but little of the other prophetic writings or the poetry of the Bible, and probably only a suggestion of its wisdom books—certainly not Job, or Isaiah, or Nahum, Jeremiah, Ezekiel or the minor prophets of the post-exilic period, and nothing perhaps of the Apocrypha.

Nor is it irreverent to add that, without this preservation of the Southern Kingdom, there might not have arisen the conditions which made the Christian religion possible. For out of the long travail of impending disaster came the sublime message of the first Isaiah and Micah and Nahum; while from the exile and the return to Jerusalem we have the second and the third Isaiah and the minor prophets of the restoration and the apocalyptic visions, the coming of the Messiah and the promise of immortal life.

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As we study this history through the prophetic writings, we shall see how, when evil days threatened the Northern Kingdom—and there was little likelihood that the tribal God of the Pentateuch would intervene to save it from its enemies—there was evolved the grander conception of an overruling Providence, who was no longer to favor the people by material prosperity, but was to bring them, by grievous chastisement and the humiliation of defeat and captivity, to a sense of righteousness. We see how Isaiah, writing in the shadow of the destruction of the Northern Kingdom, and with the foreboding that a like fate was threatening Jerusalem, sees as never before had been seen this greater God, as he prophesies that there would survive the remnant to save the people. This became his religion as he walked with kings, and the very name he gave to his son testifies to his certain faith in this remnant.

Nor must we overlook the supreme importance—upon the preservation of the faith of the people during exile and the restoration, and even after their final dispersion—of the finding, within the Temple before the downfall of Jerusalem, of the noble, eloquent book of

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Deuteronomy. For it operated to cause the people to hold fast, in form as well as in substance, to the covenant made between Yahweh and His people.

We must, too, have information enough to know that when Cyrus, who in turn had overcome Babylon as Babylon had vanquished the Southern Kingdom, authorized the return of the exiles to Jerusalem, only a remnant—less in numbers and in influence than had been the hope of the first or second Isaiah—embraced the generous or strategic offer of the Persian conqueror. For during the period which had gone by since the people of the Southern Kingdom, and the still longer period since the people of the Northern Kingdom, had been in captivity, many had doubtless found their material interests too strong an attachment to be relinquished for a pilgrimage to, much less for a new existence in, the city of their fathers.

There succeeded the reign of Darius and the period of the prophets Haggai and Zechariah, and later Malachi, and the writings of Ezra and Nehemiah. There was the conquest by Alexander, following a new domination of Egypt; then the supremacy of Syria constructed out of

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his Empire at his death; the struggle between Syria and Egypt over this ready prey of nations; the revolt by Mattathias and his successors the Maccabees; the Roman rule which was to end in the annihilation of Jerusalem, and at last the final dispersion of her people to the ends of the earth.

Such, in briefest outline only, is the story of the people, to whom we owe the imperishable legacy of the Bible. As the outline is filled in with a sympathetic knowledge of details which tells of the groping, through the darkness of unbelief and idolatry and worship of the tribal God, to the conception of the overruling God of the Universe, the student of the Bible will find nothing in the devotional literature of the world, that does not seem feeble and structureless, in comparison with its letter and its spirit.

If we are without this information, we shall have no appreciation of the grandeur of the utterance of the first Isaiah when, preaching righteousness and courage as Jerusalem was hemmed in by her foes, he predicted her suffering and their final discomfiture.

Shall the axe boast itself against him that heweth therewith? shall the saw magnify itself against him

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that wieldeth it? as if a rod should wield them that lift it up, or as if a staff should lift up him that is not wood. Therefore will the Lord, Jehovah of hosts, send among his fat ones leanness; and under his glory there shall be kindled a burning like the burning of fire. And the light of Israel will be for a fire, and his Holy One for a flame; and it will burn and devour his thorns and his briers in one day. And he will consume the glory of his forest, and of his fruitful field, both soul and body; and it shall be as when a standard-bearer fainteth. And the remnant of the trees of his forest shall be few, so that a child may write them.

And it shall come to pass in that day, that the remnant of Israel, and they that are escaped of the house of Jacob, shall no more again lean upon him that smote them, but shall lean upon Jehovah, the Holy One of Israel, in truth. A remnant shall return, even the remnant of Jacob, unto the mighty God. For though thy people, Israel, be as the sand of the sea, only a remnant of them shall return: a destruction is determined, overflowing with righteousness. For a full end, and that determined, will the Lord, Jehovah of hosts, make in the midst of all the earth.

But the enemies of Jerusalem are not to go unpunished.

Behold, the Lord, Jehovah of hosts, will lop the boughs with terror: and the high of stature shall be hewn down, and the lofty shall be brought low. And he will cut down the thickets of the forest with iron, and Lebanon shall fall by a mighty one.

And later Isaiah writes:

Set ye up an ensign upon the bare mountain, lift

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up the voice unto them, wave the hand, that they may go into the gates of the nobles. I have commanded my consecrated ones, yea, I have called my mighty men for mine anger, even my proudly exulting ones. The noise of a multitude in the mountains, as of a great people! the noise of a tumult of the kingdoms of the nations gathered together! Jehovah of hosts is mustering the host for the battle. They come from a far country, from the uttermost part of heaven, even Jehovah and the weapons of his indignation, to destroy the whole land.

Wail ye; for the day of Jehovah is at hand; as destruction from the Almighty shall it come. Therefore shall all hands be feeble, and every heart of man shall melt: and they shall be dismayed; pangs and sorrows shall take hold of them; they shall be in pain as a woman in travail: they shall look in amazement one at another; their faces shall be faces of flame. Behold the day of Jehovah cometh, cruel, with wrath and fierce anger; to make the land a desolation, and to destroy the sinners thereof out of it. For the stars of heaven and the constellations thereof shall not give their light; the sun shall be darkened in its going forth, and the moon shall not cause its light to shine. And I will punish the world for their evil, and the wicked for their iniquity: and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible.

How art thou fallen from heaven, O day-star, son of the morning! how art thou cut down to the ground, that didst lay low the nations! And thou saidst in thy heart, I will ascend into heaven, I will exalt my throne above the stars of God; and I will sit upon the mount of congregation, in the uttermost parts of the north; I will ascend above the heights of the clouds; I will make myself like the

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Most High. Yet thou shalt be brought down to Sheol, to the uttermost parts of the pit. They that see thee shall gaze at thee, they shall consider thee, saying, Is this the man that made the earth to tremble, that did shake kingdoms; that made the world as a wilderness, and overthrew the cities thereof; that let not loose his prisoners to their home? All the kings of the nations, all of them, sleep in glory, every one in his own house. But thou art cast forth away from thy sepulchre like an abominable branch, clothed with the slain, that are thrust through with the sword, that go down to the stones of the pit; as a dead body trodden under foot. Thou shalt not be joined with them in burial, because thou hast destroyed thy land, thou hast slain thy people; the seed of evil-doers shall not be named forever.

Prepare ye slaughter for his children for the iniquity of their fathers, that they rise not up, and possess the earth, and fill the face of the world with cities. And I will rise up against them, saith Jehovah of hosts, and cut off from Babylon name and remnant, and son and son's son, saith Jehovah. I will also make it a possession for the porcupine, and pools of water: and I will sweep it with the besom of destruction, saith Jehovah of hosts.

Nor can we, without such information, understand the rhapsody of the second Isaiah as he sees the approaching restoration, or the somber colors whereby the still later Isaiah portrays the disillusionment which followed.

We cannot understand Jeremiah as other than a prolix prophet of evil unless we see him,

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too, within the shadow of the coming gloom in Jerusalem, when, with the repetition and insistence of despair, he mourns as one without comfort and without hope.

We shall understand the impassioned eloquence of the opening words of Nahum, only if we are able to see him watching with increasing joy, as the Babylonian power is poisoning for its spring upon Nineveh and Assyria, which had destroyed the Northern Kingdom, brought desolation to the cities of Judah, and all but sacked Jerusalem itself:

The Lord is a jealous God and avengeth; the Lord avengeth and is full of wrath; . . . Bashan languisheth, and Carmel, and the flower of Lebanon languisheth. The mountains quake at him, and the hills melt; and the earth is upheaved at his presence, yea, the world, and all that dwell therein. Who can stand before his indignation? and who can abide in the fierceness of his anger? his fury is poured out like fire, and the rocks are broken asunder by him. . . .

And now will I break his yoke from off thee, and will burst thy bonds in sunder. And the Lord hath given commandment concerning thee, that no more of thy name be sown: out of the house of thy gods will I cut off the graven image and the molten image; I will make thy grave; for thou art vile. Behold, upon the mountains the feet of him that bringeth good tidings, that publisheth peace! Keep thy feasts, O Judah, perform thy vows: for the

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wicked one shall no more pass through thee; he is utterly cut off.

The same may be said of those vivid second and third chapters opening with his taunts to Nineveh, as he tells of the coming carnage:

He that dasheth in pieces is come up before thy face: keep the munition, watch the way, make thy loins strong, fortify thy power mightily. For the Lord bringeth again the excellency of Jacob, as the excellency of Israel; for the emptiers have emptied them out, and marred their vine branches. The shield of his mighty men is made red, the valiant men are in scarlet: the chariots flash with steel in the day of his preparation, and the spears are shaken terribly. The chariots rage in the streets, they jostle one against another in the broad ways: the appearance of them is like torches, they run like the lightnings. He remembereth his worthies: they stumble in their march; they make haste to the wall thereof, and the mantelet is prepared. The gates of the rivers are opened, and the palace is dissolved. And Huzzab is uncovered, she is carried away, and her handmaids mourn as with the voice of doves, tabering upon their breasts. But Nineveh hath been from the old like a pool of water, yet they flee away;

Behold, I am against thee, saith Jehovah of hosts, and I will burn her chariots in the smoke, and the sword shall devour thy young lions; and I will cut off thy prey from the earth, and the voice of thy messengers shall no more be heard.

Woe to the bloody city! it is all full of lies and rapine; the prey departeth not. The noise of the

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whip, and the noise of the rattling of wheels, and prancing horses, and bounding chariots, the horseman mounting, and the flashing sword, and the glittering spear, and a multitude of slain, and a great heap of corpses;

Then follow his matchless closing words, as he depicts ruin and the sleep of death to follow in the train of the conqueror:

Thy shepherds slumber, O king of Assyria: thy worthies are at rest: thy people are scattered upon the mountains, and there is none to gather them. There is no assuaging of thy hurt; thy wound is grievous: all that hear the bruit of thee clap their hands over thee: for upon whom hath not thy wickedness passed continually?

If we suppose the following lines to be from the first Isaiah in the reign of Hezekiah, when Jerusalem seemed about to fall into the hands of her enemies, they seem merely rhetorical efforts for effect; but if we recognize them as the words of the Isaiah of the Exile we shall see in them the eloquence of an overflowing joy, as the prophet writes under the ecstasy of the vision of the restoration.

Comfort ye, comfort ye, my people saith your God. Speak ye comfortably to Jerusalem; and cry unto her, that her warfare is accomplished, that her iniquity is pardoned, that she hath received of Jehovah's hand double for all her sins.

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The voice of one that crieth, Prepare ye in the wilderness the way of Jehovah; make level in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low; and the uneven shall be made level, and the rough places a plain: and the glory of Jehovah shall be revealed, and all flesh shall see it together; for the mouth of Jehovah hath spoken it.

He giveth power to the faint; and to him that hath no might, He increaseth strength. Even the youths shall faint and be weary, and the young men utterly fall; but they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; they shall walk and not faint.

Ho, every one that thirsteth, come ye to the waters and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price.

For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. For as the rain cometh down and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, and giveth seed to the sower and bread to the eater; so shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it. For ye shall go out with joy, and be led forth with peace; the mountains and the hills shall break forth before you into singing; and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir-tree; and instead of the brier shall come up the myrtle-tree; and it shall be to

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Jehovah for a name, for an everlasting sign that shall not be cut off.

We cannot understand the full significance of the book of Job, unless we know that the drama was written well along in the period of the restoration, when a great messenger was needed to make it clear, that righteousness was no longer to be the guarantee of the material well-being of Judah, but was at times to be the hand-maiden of misfortune and misery.

The book of Daniel is largely purposeless, if we regard it as written in the time of Nebuchadnezzar. Its apocalyptic visions have a mighty meaning, if we understand them to have come to him when the hopes of worldly prosperity were ebbing fast in the Southern Kingdom, and the last stubborn stand for freedom was made by the Maccabees; and when the recompense promised to an afflicted people, was to be approval by Yahweh on earth, and the promise—at least to the deserving—of immortal life.

With what unequalled power and grace and sublimity of expression the Bible is written, only those that enter into its spirit and understanding will begin to comprehend. Whenever

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even the gifted men of literature undertake to portray the glories of the natural world, or to interpret some of the mysteries of existence and eternity, into which we are all still peering, the contrast between their words and those of the Bible is startling.

From time immemorial, men have gazed with increasing wonder at the imposing spectacle of the heavens, and the pages of general literature and of the Bible abound in passages, which tell of their splendor. Though in the portrayal the men of literature rise to great heights of imagery, they are nevertheless everywhere surrounded by inaccessible mountain peaks, on which stand the poets and the prophets of the Scriptures.

Shelley says:

Heaven's ebon vault,
Studded with stars unutterably bright,
Through which the moon's unclouded grandeur rolls,
Seems like a canopy which love has spread
To curtain her sleeping world.

Milton's familiar lines in "Paradise Lost" are:

Now glow'd the firmament
With living sapphires; Hesperus, that led
The starry host, rode brightest, 'till the moon,
Rising in clouded majesty, at length
Apparent queen unveil'd her peerless light,
And o'er the dark her silent mantle threw.

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And again, his words are:

A broad and ample road, whose dust is gold
And pavement stars,—as stars to thee appear
Seen in the galaxy, that milky way
Which nightly as a circling sun thou seest
Powder'd with stars.

“The Merchant of Venice” has lines which Lord Russell, the late Chief Justice of England, pronounced the most beautiful of all the poetry of Shakespeare:

Look how the floor of heaven
Is thick inlaid with patines of bright gold:
There's not the smallest orb which thou behold'st
But in his motion like an angel sings,
Still quiring to the young-eyed cherubim.
Such harmony is in immortal souls;
But whilst this muddy vesture of decay
Doth grossly close it in, we cannot hear it.

We are in a different world when we turn from even such inspired descriptions to the words of the Bible. For Shakespeare and Shelley and Milton are describing what to them are merely impressive scenes of natural beauty, while to the men of the Scriptures the heavens are the abiding-place of Jehovah, and the signs and wonders there but the manifestations of his majesty and dominion. The stars are living lights shut up in the heavens, and it is God

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'that bringeth out their host by number'; 'he calleth them by name'; his face is 'as the appearance of the lightning'; and his voice 'the thunderings of his pavilions.' Everywhere we find this:

In the Psalms:

The heavens are the heavens of Jehovah; but the earth hath he given to the children of men.

When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; what is man, that thou art mindful of him? And the son of man, that thou visitest him? For thou hast made him but little lower than God, and crownest him with glory and honor. Thou makest him to have dominion over the works of thy hands; thou hast put all things under his feet:

In the vision of Ezekiel:

And over the head of the living creature there was the likeness of a firmament, like the terrible crystal to look upon, stretched forth over their heads above. And under the firmament were their wings straight, the one toward the other: every one had two which covered on this side, and every one had two which covered on that side, their bodies. And when they went, I heard the noise of their wings like the noise of great waters, like the voice of the Almighty, a noise of tumult like the noise of a host: when they stood, they let down their wings. And there was a voice above the firmament that was over their heads: when they stood, they let down their wings.

And above the firmament that was over their

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heads was the likeness of a throne; as the appearance of a sapphire stone; and upon the likeness of the throne was a likeness as the appearance of a man upon it above. And I saw as it were glowing metal, as the appearance of fire within it round about, from the appearance of his loins and upward; and from the appearance of his loins and downward I saw as it were the appearance of fire, and there was brightness round about him. As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of Jehovah. And when I saw it, I fell upon my face, and I heard a voice of one that spake.

In Isaiah:

Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance?

To whom then will ye liken God? Or what likeness will ye compare unto him? . . . Have ye not known? Have ye not heard? Hath it not been told you from the beginning? Have ye not understood from the foundations of the earth? It is he that sitteth above the circle of the earth, and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in.

In the vision of Daniel:

And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some

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to shame and everlasting contempt. And they that are wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever.

In Jeremiah:

He hath made the earth by his power, he hath established the world by his wisdom, and by his understanding hath he stretched out the heavens. When he uttereth his voice, there is a tumult of waters in the heavens, and he causeth the vapors to ascend from the ends of the earth; he maketh lightnings for the rain, and bringeth forth the wind out of his treasures.

In Samuel:

Then the earth shook and trembled,
The foundations of heaven quaked
And were shaken, because he was wroth.
There went up a smoke out of his nostrils,
And fire out of his mouth devoured:
Coals were kindled by it.
He bowed the heavens also, and came down;
And thick darkness was under his feet.
And he rode upon a cherub, and did fly;
Yea, he was seen upon the wings of the wind.
And he made darkness pavilions round about him,
Gathering of waters, thick clouds of the skies.
At the brightness before him
Coals of fire were kindled.
Jehovah thundered from heaven,
And the Most High uttered his voice.
And he sent out arrows, and scattered them;
Lightning, and discomfited them.
Then the channels of the sea appeared,
The foundations of the world were laid bare,
By the rebuke of Jehovah,
At the blast of the breath of his nostrils.

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In Job:

Is not God in the height of heaven?
And behold the height of the stars, how high they are!
And thou sayest, What doth God know?
Can he judge through the thick darkness?
Thick clouds are a covering to him, so that he seeth
not;
And he walketh on the vault of heaven.

And again in the familiar words still more
glorious in the splendid setting of their con-
text:

Canst thou bind the cluster of the Pleiades,
Or loose the bands of Orion?
Canst thou lead forth the Mazzaroth in their season?
Or canst thou guide the Bear with her train?
Knowest thou the ordinances of the heavens?
Canst thou establish the dominion thereof in the
earth?

See, too, how the man of literature and of the
Scriptures, respectively views the problem of
pain and suffering. Where one has doubts and
misgivings, the other regards them as the path
of service, whereby men are brought into a
higher communion with everlasting truth and
the divine covenant.

Throughout the works of the prophets and
the poets, this thought is dominant. The peo-
ple—regarding themselves as chosen of God,

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yet suffering at the hands of their enemies, vassalage, persecution, and defeat—step by step are persuaded that recompense is not to be of this world.

Browning in “Mihrab Shah” asks:

Wherefore should any evil hap to man—
From ache of flesh to agony of soul—
Since God’s All-mercy mates All-potency?
Nay why permits he evil to himself—
Man’s sin accounted such? Suppose a world
Purged of all pain which fit inhabitant—
Man pure of evil in thought, word, and deed—
Were it not well? Then why not otherwise?

The answer is:

In the eye of God
Pain may have purpose and be justified.
Man’s sense avails to only see, in pain
A hateful chance no man but would avert.

See to what a height we have ascended, if we turn to the Bible for the question and answer.

We find them in the Psalms, in Proverbs, in Ezekiel, in Jeremiah, in the minor prophets, and in those transcendently beautiful servant passages of the Isaiah of the Exile.

He that planted the ear, shall he not hear?
He that formed the eye, shall he not see?
He that chastiseth the nations, shall he not correct,
Even he that teacheth man knowledge?

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Jehovah knoweth the thoughts of man,
That they are vanity.
Blessed is the man whom thou chastenest, O Jehovah,
And teachest out of thy law;
That thou mayest give him rest from the days of
adversity
Until the pit be digged for the wicked.

The drama of Job is one long, inspired question and answer concerning the problem. Oppressed with affliction and misery and pain, he cries out in agony and anguish of spirit:

For there is hope of a tree,
If it be cut down, that it will sprout again,
And that the tender branch thereof will not cease.
Though the root thereof wax old in the earth,
And the stock thereof die in the ground;
Yet through the scent of water it will bud,
And put forth boughs like a plant.
But man dieth, and is laid low:
Yea, man giveth up the ghost, and where is he?
As the waters fail from the sea,
And the river wasteth and drieth up;
So man lieth down and riseth not:
Till the heavens be no more, they shall not awake,
Nor be roused out of their sleep.

I was at ease, and he brake me asunder;
Yea, he hath taken me by the neck, and dashed me
to pieces:
He hath also set me up for his mark.
His archers compass me round about;
He cleaveth my reins asunder, and doth not spare;
He poureth out my gall upon the ground.

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He breaketh me with breach upon breach;
He runneth upon me like a giant.
I have sewed sackcloth upon my skin,
And have laid my horn in the dust.
My face is red with weeping,
And on my eyelids is the shadow of death;
Although there is no violence in my hands,
And my prayer is pure.
O earth, cover not thou my blood,
And let my cry have no resting-place.

As for me, is my complaint to man?
And why should I not be impatient?
Mark me, and be astonished,
And lay your hand upon your mouth.
Even when I remember I am troubled,
And horror taketh hold on my flesh.
Wherefore do the wicked live,
Become old, yea, wax mighty in power?
Their seed is established with them in their sight,
And their offspring before their eyes.
Their houses are safe from fear,
Neither is the rod of God upon them.

And again:

Let the day perish wherein I was born
And the night which said, There is a man child
conceived,
Let that day be darkness;
Let not God regard it from above,
Neither let the light shine upon it.
Let darkness and the shadow of death claim it for
their own:
Let a cloud dwell upon it:
Let all that maketh black the day terrify it,
As for the night, let thick darkness seize upon it:

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Let it not rejoice among the days of the year;
Let it not come into the number of the months,
Lo, let that night be barren:
Let no joyful voice come therein.
Let them curse it that curse the day,
Who are ready to rouse up Leviathan.
Let the stars of the twilight thereof be dark:
Let it look for light but have none:
Neither let it behold the eyelids of the morning.

He pleads his cause with his friends; he recalls his own righteousness, but humility and awe overcome his presumption:

But he knoweth the way that I take;
When he hath tried me, I shall come forth as gold.
My foot hath held fast to his steps;
His way have I kept, and turned not aside.
I have not gone back from the commandment of his lips;
I have treasured up the words of his mouth more than my necessary food.
But he is in one mind, and who can turn him?
And what his soul desireth, even that he doeth.

Far be it from me that I should justify you:
Till I die I will not put away mine integrity from me.
My righteousness I hold fast, and will not let it go:
My heart shall not reproach me so long as I live.
Let mine enemy be as the wicked,
And let him that riseth up against me be as the unrighteous.
For what is the hope of the godless, though he get him gain,
When God taketh away his soul?

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The picture is complete when God himself, in utterance indeed like that of a God, answers Job out of the whirlwind:

Who is this that darkeneth counsel
By words without knowledge?
Gird up now thy loins like a man;
For I will demand of thee, and declare thou unto me,
Where wast thou when I laid the foundations of the
earth?

Declare, if thou hast understanding.
Who determined the measures thereof, if thou
knowest?

Or who stretched the line upon it?
Whereupon were the foundations thereof fastened?
Or who laid the corner-stone thereof,
When the morning stars sang together,
And all the sons of God shouted for joy?
Or who shut up the sea with doors,
When it brake forth, as if it had issued out of the
womb;

When I made clouds the garment thereof,
And thick darkness a swaddling band for it,
And marked out for it my bound,
And set bars and doors,
And said, Hitherto shalt thou come, but no further;
And here shall thy proud waves be stayed?

Little wonder, that the distance between
Browning and the author of Job is conceded to
be immeasurable, and that Carlyle says of this
great drama:

A Noble Book! All men's book! It is our first,
oldest statement of the never-ending problem—

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man's destiny, and God's ways with him here in this earth. And all in such free flowing outlines; grand in its simplicity; in its epic melody and repose of reconciliation. There is the seeing eye; the mildly understanding heart. So true in every way; true eyesight and vision for all things; material things no less than spiritual; the Horse "hast thou clothed his neck with *thunder*?—he *laughs* at the shaking of the spear"; such living likenesses were never drawn. Sublime sorrow, sublime reconciliation; oldest choral melody as of the heart of mankind;—so soft and great; as the summer midnight, as the world with its seas and stars! There is nothing written, I think, in the Bible or out of it, of equal literary merit.

And it is true, as Froude predicted, that when the book of Job is allowed to stand on its own merits, it will perhaps one day be seen towering above all the poetry of the world.

In the religious books of the East, in the poems and dramas of the Greeks, in our own classic literature, we may read inspired prayers and songs of praise, which still stir the emotions and the adoration of men. Stevenson has written a book of prayers, full of the charm we so often find in his work; yet the finest of them scarce bear comparison with the least of the prayers of the Scriptures.

The Bible is filled to overflowing with great invocations. In joy and sorrow, in sickness

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and health, in triumph and defeat, in prosperity and in adversity it is the same. The Psalms are like one offering of thanksgiving; Isaiah and Job, and Hosea and Amos, and Ezekiel and Samuel, and even the Pentateuch are books of prayer. There are pæans of rejoicing such as the song of Moses and of Deborah; there are the outbursts of praise; there is the soul's plea for peace and succor.

Everywhere we come upon their wondrous, melodious utterances.

In the prayer of Hannah:

And Hannah prayed, and said:
My heart exulteth in Jehovah;
My horn is exalted in Jehovah;
My mouth is enlarged over mine enemies;
Because I rejoice in thy salvation.
There is none holy as Jehovah;
For there is none besides thee,
Neither is there any rock like our God.
Talk no more so exceeding proudly;
Let not arrogancy come out of your mouth;
For Jehovah is a God of knowledge,
And by him actions are weighed.
The bows of the mighty men are broken;
And they that stumbled are girded with strength.
They that were full have hired out themselves for
bread;
And they that were hungry have ceased to hunger:
Yea, the barren hath borne seven;
And she that hath many children languisheth.

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Jehovah killeth, and maketh alive:
He bringeth down to Sheol, and bringeth up.
Jehovah maketh poor, and maketh rich:
He bringeth low, he also lifteth up.
He raiseth up the poor out of the dust,
He lifteth up the needy from the dunghill,
To make them sit with princes,
And inherit the throne of glory:
For the pillars of the earth are Jehovah's,
And he hath set the world upon them.
He will keep the feet of his holy ones;
But the wicked shall be put to silence in darkness;
For by strength shall no man prevail.
They that strive with Jehovah shall be broken to
pieces;
Against them will he thunder in heaven:
Jehovah will judge the ends of the earth;
And he will give strength unto his king,
And exalt the horn of his anointed.

In the lament of David:

Thy glory, O Israel, is slain upon thy high places!
How are the mighty fallen!
Tell it not in Gath,
Publish it not in the streets of Ashelon;
Lest the daughters of the Philistines rejoice,
Lest the daughters of the uncircumcised triumph.
Ye mountains of Gilboa
Let there be no dew nor rain upon you, neither fields
of offerings:
For there the shield of the mighty was vilely cast
away,
The shield of Saul, not anointed with oil.
From the blood of the slain, from the fat of the
mighty,
The bow of Jonathan turned not back,

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And the sword of Saul returned not empty.
Saul and Jonathan were lovely and pleasant in their
lives,

And in their death they were not divided:
They were swifter than eagles,
They were stronger than lions.
Ye daughters of Israel, weep over Saul,
Who clothed you in scarlet delicately,
Who put ornaments of gold upon your apparel.
How are the mighty fallen in the midst of the battle!
Jonathan is slain upon thy high places.
I am distressed for thee, my brother Jonathan;
Very pleasant hast thou been unto me:
Thy love to me was wonderful,
Passing the love of women.
How are the mighty fallen,
And the weapons of war perished!

In the last words of David:

Now these are the last words of David.
David the son of Jesse saith,
And the man who was raised on high saith,
The anointed of the God of Jacob,
And the sweet psalmist of Israel:
The spirit of Jehovah spake by me,
And his word was upon my tongue.
The God of Israel said,
The Rock of Israel spake to me:
One that ruleth over men righteously,
That ruleth in the fear of God,
He shall be as the light of the morning, when the
sun riseth,
A morning without clouds,
When the tender grass springeth out of the earth,
Through clear shining after rain.
Verily my house is not so with God;

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Yet he hath made with me an everlasting covenant,
Ordered in all things, and sure:
For it is all my salvation, and all my desire,
Although he maketh it not to grow.
But the ungodly shall be all of them as thorns to be
thrust away,
Because they cannot be taken with the hand;
But the man that toucheth them
Must be armed with iron and the staff of a spear:
And they shall be utterly burned with fire in their
place.

In the Psalms, over the return from captivity:

When Jehovah brought back those that returned to
Zion,
We were like unto them that dream,
Then was our mouth filled with laughter,
And our tongue with singing:
Then said they among the nations,
Jehovah hath done great things for them.
Jehovah hath done great things for us,
Whereof we are glad.
Turn again our captivity, O Jehovah,
As the streams in the South.
They that sow in tears shall reap in joy.
He that goeth forth and weepeth, bearing seed for
sowing,
Shall doubtless come again with joy, bringing his
sheaves with him.

In Deuteronomy:

Give ear, ye heavens, and I will speak;
And let the earth hear the words of my mouth.
My doctrine shall drop as the rain;
My speech shall distil as the dew,

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As the small rain upon the tender grass,
And as the showers upon the herb.
For I will proclaim the name of Jehovah:
Ascribe ye greatness unto our God.

Again in Deuteronomy:

And of Joseph he said:
Blessed of Jehovah be his land,
For the precious things of heaven, for the few,
And for the deep that coutheth beneath,
And for the precious things of the fruits of the sun,
And for the precious things of the growth of the
moons,
And for the chief things of the ancient mountains,
And for the precious things of the everlasting hills.

In the August prayer of Solomon, at the
consecration of the Temple:

But will God in very deed dwell on the earth?
behold, heaven and the heaven of heavens cannot
contain thee; how much less this house that I have
builded! Yet have thou respect unto the prayer
of thy servant, and to his supplication, O Jehovah
my God, to hearken unto the cry and to the prayer
which thy servant prayeth before thee this day;
that thine eyes may be open toward this house night
and day, even toward the place whereof thou hast
said, My name shall be there; to hearken unto the
prayer which thy servant shall pray toward this
place. And hearken thou to the supplication of thy
servant, and of thy people Israel, when they shall
pray toward this place: yea, hear thou in heaven
thy dwelling-place; and when thou hearest, forgive.

If a man sin against his neighbor, and an oath be
laid upon him to cause him to swear, and he come
and swear before thine altar in this house; then hear

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thou in heaven, and do, and judge thy servants, condemning the wicked, to bring his way upon his own head, and justifying the righteous, to give him according to his righteousness.

When thy people Israel are smitten down before the enemy, because they have sinned against thee; if they turn again to thee, and confess thy name, and pray and make supplication unto thee in this house: then hear thou in heaven, and forgive the sin of thy people Israel, and bring them again unto the land which thou gavest unto their fathers.

When heaven is shut up, and there is no rain, because they have sinned against thee; if they pray toward this place, and confess thy name, and turn from their sin, when thou dost afflict them: then hear thou in heaven, and forgive the sin of thy servants, and of thy people Israel, when thou teachest them the good way wherein they should walk; and send rain upon thy land, which thou hast given to thy people for an inheritance.

If there be in the land famine, if there be pestilence, if there be blasting or mildew, locust or caterpillar; if their enemy besiege them in the land of their cities; whatsoever plague, whatsoever sickness there be; what prayer and supplication soever be made by any man, or by all thy people Israel, who shall know every man the plague of his own heart, and spread forth his hands toward this house: then hear thou in heaven thy dwelling-place, and forgive, and do, and render unto every man according to all his ways, whose heart thou knowest; (for thou, even thou only, knowest the hearts of all the children of men); that they may fear thee all the days that they live in the land which thou gavest unto our fathers.

Moreover concerning the foreigner, that is not of thy people Israel, when he shall come out of a far country for thy name's sake (for they shall hear of

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thy great name, and of thy mighty hand and of thine outstretched arm); when he shall come and pray toward this house; hear thou in heaven, thy dwelling-place, and do according to all that the foreigner calleth to thee for; that all the peoples of the earth may know thy name, to fear thee, as doth thy people Israel, and that they may know that this house which I have built is called by thy name.

If thy people go out to battle against their enemy, by whatsoever way thou shalt send them, and they pray unto Jehovah toward the city which thou hast chosen, and toward the house which I have built for thy name; then hear thou in heaven their prayer and their supplication, and maintain their cause.

If they sin against thee (for there is no man that sinneth not) and thou be angry with them, and deliver them to the enemy, so that they carry them away captive unto the land of the enemy, far off or near; yet if they shall bethink themselves in the land whither they are carried captive, and turn again and make supplication unto thee in the land of them that carried them captive, saying, "We have sinned and have done perversely, we have dealt wickedly"; if they return unto thee with all their heart and with all their soul in the land of their enemies, who carried them captive, and pray unto thee toward their land, which thou gavest unto their fathers, the city which thou hast chosen, and the house which I have built for thy name, then hear thou their prayer and their supplication in heaven thy dwelling-place, and maintain their cause.

In Habakkuk:

O Jehovah, I have heard the report of thee, and
am afraid:

O Jehovah, revive thy work in the midst of the years;

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In the midst of the years make it known;
In wrath remember mercy.

Before him went the pestilence,
And fiery bolts went forth at his feet,
He stood and measured the earth;
He beheld, and drove asunder the nations;
And the eternal mountains were scattered;
The everlasting hills did bow.

Was Jehovah displeased with the rivers?
Was thine anger against the rivers,
Or thy wrath against the sea,
That thou didst ride upon thy horses
Upon thy chariots of salvation?
Thy bow was made quite bare;
The oaths to the tribes were a sure word.
Thou didst cleave the earth with rivers.
The mountains saw thee, and were afraid;
The tempest of waters passed by:
The deep uttered its voice,
And lifted up its hands on high.
The sun and moon stood still in their habitation;
At the light of thine arrows as they went,
At the shining of thy glittering spear.

I heard, and my body trembled,
My lips quivered at the voice;
Rottenness entereth into my bones, and I tremble
in my place,
Because I must wait quietly for the day of trouble,
For the coming up of the people that invadeth us.
For though the fig-tree shall not flourish,
Neither shall fruit be in the vines;
The labor of the olive shall fail,
And the fields shall yield no food;
The flock shall be cut off from the fold,

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And there shall be no herd in the stalls:
Yet I will rejoice in Jehovah,
I will joy in the God of my salvation.
Jehovah, the Lord, is my strength;
And he maketh my feet like hinds' feet,
And will make me to walk upon my high places.

In the Prayer of Manasses of the Apocrypha:

O Lord Almighty, that art in heaven, thou God of our fathers, of Abraham and Isaac, and Jacob, and of their righteous seed; who hast made heaven and earth, with all the ornament thereof; who hast bound the sea by the word of thy commandment; who hast shut up the deep, and sealed it by thy terrible and glorious name; whom all things fear, yea, tremble before thy power; for the majesty of thy glory cannot be borne, and the anger of thy threatening toward sinners is importable: thy merciful promise is unmeasurable and unsearchable; for thou art the Lord Most High, of great compassion, long suffering, and abundant in mercy, and repentest of bringing evils upon men.

My transgressions are multiplied, O Lord: my transgressions are multiplied, and I am not worthy to behold and see the height of heaven for the multitude of mine iniquities. I am bowed down with many iron bands, that I cannot lift up mine head by reason of my sins, neither have I any respite: for I have provoked thy wrath, and done that which is evil before thee: I did not thy will, neither kept I thy commandments: I have set up abominations, and have multiplied detestable things. Now therefore I bow the knee of mine heart, beseeching thee of grace. I have sinned, O Lord, I have sinned, and I acknowledge mine iniquities: but, I humbly beseech thee, forgive me, O Lord, forgive me, and de-

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stroy me not with mine iniquities. Be not angry with me for ever, by reserving evil for me; neither condemn me into the lower parts of the earth. For thou, O Lord, art the God of them that repent; and in me thou wilt shew all thy goodness: for thou wilt save me, that am unworthy, according to thy great mercy. And I will praise thee for ever all the days of my life: for all the host of heaven doth sing thy praise, and thine is the glory for ever and ever.

It is a book of benediction and of answer to prayer.

The Lord bless thee, and keep thee:
The Lord make his face to shine upon
thee, and be gracious unto thee:
The Lord lift up his countenance upon
thee and give thee peace.

The Bible is a wondrous book—for which there is no substitute—of an all-embracing restorative peace and silence for the mind's composure—frittered away by necessary contact and friction with the petty things of the world. And with that peace and silence there is a benediction and a blessing, "Unto the utmost bound of the everlasting hills"; "The Eternal God is thy dwelling place and underneath are the Everlasting Arms!"

The Spirit of the Lord Jehovah is upon me; because Jehovah hath anointed me to preach good tidings unto the meek: he hath sent me to bind up the broken-hearted, to proclaim liberty to the cap-

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tives, and the opening of the prison to them that are bound; to proclaim the year of Jehovah's favor, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them a garland for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they may be called trees of righteousness, the planting of Jehovah, that he may be glorified.

Behold, a king shall reign in righteousness, and princes shall rule in justice. And a man shall be as a hiding-place from the wind, and a covert from the tempest, as streams of water in a dry place, as the shade of a great rock in a weary land.

Look upon Zion, the city of our solemnities: thine eyes shall see Jerusalem, a quiet habitation, a tent that shall not be removed, the stakes whereof shall never be plucked up, neither shall any of the cords thereof be broken. But there the Lord will be with us in majesty, a place of broad rivers and streams; wherein shall go no galley with oars, neither shall gallant ship pass thereby.

Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, darkness shall cover the earth, and gross darkness the peoples: but the Lord shall arise upon thee, and his glory shall be seen upon thee. And nations shall come to thy light, and kings to the brightness of thy rising.

It is a book of righteousness which everywhere in its pages is exalted.

In the Psalms:

Thy lovingkindness, O Jehovah, is in the heavens;
Thy faithfulness reacheth unto the skies.
Thy righteousness is like the mountains of God;

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Thy judgments are a great deep:
O Jehovah, thou preservest man and beast.
How precious is thy lovingkindness, O God!
And the children of men take refuge under the
shadow of thy wings.

Again in the Psalms:

Mercy and truth are met together:
Righteousness and peace have kissed each other.
Truth springeth out of the earth;
And righteousness hath looked down from heaven.

In Isaiah:

Distil, ye heavens, from above, and let the skies
pour down righteousness: let the earth open, that
it may bring forth salvation, and let it cause right-
eousness to spring up together. I, Jehovah, have
created it.

And again:

And righteousness shall be the girdle of his waist,
and faithfulness the girdle of his loins.

In Amos:

Seek Jehovah, and ye shall live; lest he break out
like fire in the house of Joseph, and it devour, and
there be none to quench it in Beth-el. Ye who turn
justice to wormwood, and cast down righteousness
to the earth, seek him that maketh the Pleiades and
Orion, and turneth the shadow of death into the
morning, and maketh the day dark with night; that
calleth for the waters of the sea, and poureth them
out upon the face of the earth.

Let justice roll down as waters and righteousness
as a mighty stream.

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In Hosea:

Sow to yourselves in righteousness, reap according to kindness; break up your fallow ground; for it is time to seek Jehovah, till he come and rain righteousness upon you.

In Proverbs:

Better is a little, with righteousness,
Than great revenues with injustice.
A man's heart deviseth his way:
But Jehovah directeth his steps.

In Malachi:

But unto you that fear my name shall the sun of righteousness arise with healing in its wings.

In Daniel:

And they that are wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever.

It is a book of adoration.

Bless Jehovah, O my soul.
O Jehovah my God, thou art very great;
Thou art clothed with honor and majesty:
Who coverest thyself with light as with a garment;
Who stretchest out the heavens like a curtain;
Who layeth the beams of his chambers in the waters;
Who maketh the clouds his chariot;
Who walketh upon the wings of the wind;
Who maketh winds his messengers;
Flames of fire his ministers;
Who laid the foundations of the earth,
That it should not be moved for ever.
Thou coveredst it with the deep as with a vesture;

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The waters stood above the mountains.
At thy rebuke they fled;
At the voice of thy thunder they hasted away
(The mountains rose, the valleys sank down)
Unto the place which thou hadst founded for them.
Thou hast set a bound that they may not pass over;
That they turn not again to cover the earth.
He sendeth forth springs into the valleys;
They run among the mountains;
They give drink to every beast of the field;
The wild asses quench their thirst.
By them the birds of the heavens have their habitation;
They sing among the branches.
He watereth the mountains from his chambers:
The earth is filled with the fruit of thy works.

What visions there are from Genesis to the last words of the Bible! The dream of Jean Paul Richter takes us to the uttermost parts of a limitless universe, without beginning and without end, but the visions of the writer of Revelation seem among the very realities of religious fervor.

And I saw a new heaven and a new earth: for the first heaven and the first earth are passed away; and the sea is no more. And I saw the holy city, new Jerusalem, coming down out of heaven from God, made ready as a bride adorned for her husband. And I heard a great voice out of the throne saying, Behold the tabernacle of God is with men, and he shall dwell with them, and they shall be his peoples, and God himself shall be with them, and be their God: and he shall wipe away every tear from their

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eyes; and death shall be no more; neither shall there be mourning, nor crying, nor pain, any more: the first things are passed away. And he that sitteth on the throne said, Behold I make all things new. And he saith, Write: for these words are faithful and true. And he said unto me, They are come to pass. I am the Alpha and the Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. He that overcometh shall inherit these things; and I will be his God, and he shall be my son.

And I saw no temple therein: for the Lord God the Almighty, and the Lamb, are the temple thereof. And the city hath no need of the sun, neither of the moon, to shine upon it: for the glory of God did lighten it, and the lamp thereof is the Lamb. And the nations shall walk amidst the light thereof: and the kings of the earth bring their glory into it. And the gates thereof shall in no wise be shut by day (for there shall be no night there): and they shall bring the glory and the honor of the nations into it: and there shall in no wise enter into it anything unclean, or he that maketh an abomination and a lie: but only they that are written in the Lamb's book of life. And he showed me a river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb, in the midst of the street thereof. And on this side of the river and on that was the tree of life, bearing twelve manner of fruits, yielding its fruit every month: and the leaves of the tree were for the healing of the nations. And there shall be no curse any more: and the throne of God and of the Lamb shall be therein: and his servants shall serve him; and they shall see his face; and his name shall be on their foreheads. And there shall be night no more; and they need no light of lamp, neither light

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of sun; for the Lord God shall give them light: and they shall reign for ever and ever.

Before Greek civilization had reached its height, before Rome had become mistress even of Italy, and while the world was still groping its way toward ethical expression and conduct, the great devotional literature of the Bible had already been written; and little has been added since to its beauty and imagery.

Where have we, with all our progress, devised a higher standard of uprightness and character, than in those words of the psalmist, as rendered with such melody in the version of the Common Prayer Book?

Lord, who shall dwell in thy tabernacle: or who shall rest upon thy holy hill?

Even he that leadeth an uncorrupt life: and doeth the thing which is right, and speaketh the truth from his heart.

He that hath used no deceit in his tongue, nor done evil to his neighbor: and hath not slandered his neighbor.

He that setteth not by himself, but is lowly in his own eyes: and maketh much of them that fear the Lord.

He that sweareth unto his neighbor, and disappointeth him not: though it were to his own hindrance.

He that hath not given his money upon usury: nor taken reward against the innocent.

Whoso doeth these things: shall never fall.

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Even in Ecclesiastes the book of the philosopher, at times the book of the fatalist, we have such noble passages as these:

Cast thy bread upon the waters; for thou shalt find it after many days. Give a portion to seven, yea, even unto eight; for thou knowest not what evil shall be upon the earth. If the clouds be full of rain, they empty themselves upon the earth; and if a tree fall toward the south, or toward the north, in the place where the tree falleth, there shall it be. He that observeth the wind shall not sow; and he that regardeth the clouds shall not reap. As thou knowest not what is the way of the wind, nor how the bones do grow in the womb of her that is with child; even so thou knowest not the work of God who doeth all. In the morning sow thy seed, and in the evening withhold not thy hand; for thou knowest not which shall prosper, whether this or that, or whether they both shall be alike good. Truly, the light is sweet, and a pleasant thing it is for the eyes to behold the sun. Yea, if a man live many years, let him rejoice in them all; but let him remember the days of darkness, for they shall be many. All that cometh is vanity.

On how many pages are there tributes to wisdom and understanding!

In Job:

But where shall wisdom be found?
And where is the place of understanding?
Man knoweth not the price thereof;
Neither is it found in the land of the living,

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The deep saith, It is not in me;
And the sea saith, It is not with me.
It cannot be gotten for gold,
Neither shall silver be weighed for the price thereof.
It cannot be valued with the gold of Ophir,
With the precious onyx, or the sapphire.
Gold and glass cannot equal it,
Neither shall it be exchanged for jewels of fine
gold.

No mention shall be made of coral or of crystal:
Yea, the price of wisdom is above rubies.
The topaz of Ethiopia shall not equal it,
Neither shall it be valued with pure gold.
Whence then cometh wisdom?
And where is the place of understanding?
Seeing it is hid from the eyes of all living,
And kept close from the birds of the heavens.
Destruction and Death say,
We have heard a rumor thereof with our ears.
God understandeth the way thereof,
And he knoweth the place thereof.
For he looketh to the ends of the earth,
And seeth under the whole heaven;
To make a weight for the wind:
Yea, he meteth out the waters by measure.
When he made a decree for the rain,
And a way for the lightning of the thunder;
Then did he see it, and declare it;
He established it, yea, and searched it out.
And unto man he said,
Behold, the fear of the Lord, that is wisdom;
And to depart from evil is understanding.

In Proverbs:

Doth not wisdom cry,
And understanding put forth her voice?

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On the top of high places by the way,
Where the paths meet she standeth;
Beside the gates, at the entry of the city,
At the coming in at the doors, she crieth aloud:
Unto you, O men, I call;
And my voice is to the sons of men.
O ye simple, understand prudence;
And, ye fools, be of an understanding heart.
Hear, for I will speak excellent things.

I wisdom have made prudence my dwelling,
And find out knowledge and discretion.
The fear of the Lord is to hate evil:
Pride, and arrogancy, and the evil way,
And the perverse mouth, do I hate.
Counsel is mine, and sound knowledge:
I am understanding; I have might.
By me kings reign,
And princes decree justice.
By me princes rule,
And nobles, even all the judges of the earth.
I love them that love me;
And those that seek me diligently shall find me.
Riches and honor are with me;
Yea, durable wealth and righteousness.
My fruit is better than gold, yea, than fine gold;
And my revenue than choice silver.
I walk in the way of righteousness,
In the midst of the paths of justice;
That I may cause those that love me to inherit
substance,
And that I may fill their treasuries.

Nowhere else is the greatness of Bible truth
and wisdom more manifest than in its parables;
and it would be difficult to over-estimate the

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enduring effect of the teachings of Christ through them, upon the spread and the continuing influence of the Christian religion.

The parables of the Old Testament too are full of peculiar strength and beauty.

We find this in Judges, where 'the trees went forth to anoint a King over them.'

In Isaiah, where he tells of the labor of the husbandman come to naught:

Let me sing for my well-beloved a song of my beloved touching his vineyard. My well-beloved had a vineyard in a very fruitful hill: and he digged it and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also hewed out a wine-press therein: and he looked that it should bring forth grapes, and it brought forth wild grapes.

And now, O inhabitants of Jerusalem and men of Judah, judge, I pray you, betwixt me and my vineyard. What could have been done more to my vineyard, that I have not done in it? wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes? And now I will tell you what I will do to my vineyard: I will take away the hedge thereof, and it shall be eaten up; I will break down the wall thereof, and it shall be trodden down: and I will lay it waste; it shall not be pruned nor hoed; but there shall come up briars and thorns: I will also command the clouds that they rain no rain upon it. For the vineyard of Jehovah of hosts is the house of Israel, and the men of Judah his pleasant plant; and he looked for justice, but, behold, oppression; for righteousness, but, behold, a cry.

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In Samuel, when Nathan upbraids David for adultery with Uriah's wife.

And Jehovah sent Nathan unto David. And he came unto him, and said to him, There were two men in one city: the one rich, and the other poor. The rich man had exceeding many flocks and herds; but the poor man had nothing, save one little ewe lamb, which he had bought and nourished up: and it grew up together with him, and with his children; it did eat of his own morsel, and drank of his own cup, and lay in his bosom, and was unto him as a daughter. And there came a traveler unto the rich man, and he spared to take of his own flock and of his own herd, to dress for the wayfaring man that was come unto him, but took the poor man's lamb, and dressed it for the man that was come to him. And David's anger was greatly kindled against the man; and he said to Nathan, As Jehovah liveth, the man that hath done this is worthy to die: and he shall restore the lamb fourfold, because he did this thing, and because he had no pity.

And Nathan said to David, Thou art the man.

In Ezekiel, as he pictures the consequences of the treachery of Judah.

A great eagle with great wings and long pinions, full of feathers, which had divers colors, came unto Lebanon, and took the top of the cedar: he cropped off the topmost of the young twigs thereof, and carried it unto a land of traffic; he set it in a city of merchants. He took also of the seed of the land, and planted it in a fruitful soil; he placed it beside many waters; he set it as a willow-tree. And it grew, and became a spreading vine of low stature,

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whose branches turned toward him, and the roots thereof were under him: so it became a vine, and brought forth branches, and shot forth sprigs.

There was also another great eagle with great wings and many feathers; and, behold, this vine did bend its roots toward him, and shot forth its branches toward him, from the beds of its plantation, that he might water it. It was planted in a good soil by many waters, that it might bring forth branches, and that it might bear fruit, that it might be a goodly vine. Say thou, Thus saith the Lord Jehovah: Shall it prosper? shall he not pull up the roots thereof, and cut off the fruit thereof, that it may wither; that all its fresh springing leaves may wither? and not by a strong arm or much people can it be raised from the roots thereof. Yea, behold, being planted, shall it prosper? shall it not utterly wither, when the east wind toucheth it? it shall wither in the beds where it grew.

And again, as he describes the greatness and the fall of the Assyrian power.

Behold, the Assyrian was a cedar in Lebanon with fair branches, and with a forest-like shade, and of high stature; and its top was among the thick boughs. The waters nourished it, the deep made it to grow: the rivers thereof ran round about its plantation; and it sent out its channels unto all the trees of the field. Therefore its stature was exalted above all the trees of the field; and its boughs were multiplied, and its branches became long by reason of many waters, when it shot them forth. All the birds of the heavens made their nests in its boughs; and under its branches did all the beasts of the field bring forth their young: and under its shadow dwelt all great nations. Thus was it fair in its greatness, in the length of its branches; for its root was by

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many waters. The cedars in the garden of God could not hide it; the fir-trees were not like its boughs, and the plane-trees were not as its branches; nor was any tree in the garden of God like unto it in its beauty. I made it fair by the multitude of its branches, so that all the trees of Eden, that were in the garden of God, envied it.

Therefore thus saith the Lord Jehovah: Because thou art exalted in stature, and he hath set his top among the thick boughs, and his heart is lifted up in his height: I will even deliver him into the hand of the mighty one of the nations; he shall surely deal with him; I have driven him out for his wickedness. And strangers, the terrible of the nations, have cut him off, and have left him: upon the mountains and in all the valleys his branches are fallen, and his boughs are broken by all the watercourses of the land; and all the peoples of the earth are gone down from his shadow, and have left him. Upon his ruin all the birds of the heavens shall dwell, and all the beasts of the field shall be upon his branches; to the end that none of all the trees by the waters exalt themselves in their stature, neither set their top among the thick boughs, nor that their mighty ones stand up in their height, *even* all that drink water: for they are all delivered unto death, to the nether parts of the earth, in the midst of the children of men, with them that go down to the pit.

How filled is the Bible throughout with the wholesome truth, the wise thought, the devout impulse, the stimulating suggestion, the prophetic warning, the reassuring word!

And what doth the Lord require of thee, but to do justly, and to love mercy, and walk humbly before thy God?

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He that toucheth pitch shall be defiled therewith,
and he that hath fellowship with a proud man shall
be like unto him.

What fellowship shall the earthen pot have with
the kettle?

If the iron be blunt, and one do not whet the edge,
then must he put to more strength: but wisdom
is profitable to direct.

Keep thy heart above all that thou guardest.
For out of it are the issues of life.

Laying up in store for themselves a good founda-
tion against the time to come.

Drowsiness shall clothe a man with rags.

The fathers have eaten sour grapes and the chil-
dren's teeth are set on edge.

These are they who are hidden rocks in your love
feasts when they feast with you, shepherds that with-
out fear feed themselves; clouds without water, car-
ried along by winds; autumn trees without fruit,
twice dead, plucked up by the roots; wild waves of
the sea, foaming out their own shame; wandering
stars, for whom the blackness of darkness hath been
reserved forever.

Your old men shall dream dreams and your young
men shall see visions.

Therefore shall a strong people glorify thee; a
city of terrible nations shall fear thee. For thou hast
been a stronghold to the poor, a stronghold to the
needy in his distress, a refuge from the storm, a shade

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from the heat, when the blast of the terrible ones is as a storm against the wall.

As cold waters to a thirsty soul, so is good news from a far country.

Length of days is in her right hand; in her left hand are riches and honor.

The race is not to the swift nor the battle to the strong, neither yet bread to the wise, nor yet riches to men of understanding, nor yet favor to men of skill, but time and chance happeneth to them all.

He that maketh haste to be rich shall not be unpunished.

If thou faint in the day of adversity, thy strength is small.

Peace be within thy walls, and prosperity within thy palaces.

He that observeth the wind shall not sow, and he that regardeth the clouds shall not reap.

The night cometh, when no man can work.

And Kings shall come out of thy loins.

By their fruits ye shall know them.

Fear God, honor the King.

Shall he that cavileth contend with the Almighty?

Thou shalt not delay to offer of thy harvest and of the outflow of thy presses.

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All those things are passed away like a shadow, and as a post that hasted by; and as a ship that passeth over the waves of the water, which when it is gone by, the trace thereof cannot be found, neither the pathway of the keel in the waves; or as when a bird hath flown through the air, there is no token of her way to be found, but the light air being beaten with the stroke of her wings, and parted with the violent noise and motion of them, is passed through, and therein afterwards no sign where she went is to be found; or like as when an arrow is shot at a mark, it parteth the air, which immediately cometh together again, so that a man cannot know where it went through.

Remove not the ancient landmark, and enter not into the fields of the fatherless.

And it shall be as when a hungry man dreameth, and, behold, he eateth; but he awaketh, and his soul is empty: or as when a thirsty man dreameth, and, behold, he drinketh; but he awaketh, and, behold, he is faint and his soul hath appetite: so shall the multitude of all the nations be, that fight against Mount Zion.

None shall be weary nor stumble among them; none shall slumber nor sleep; neither shall the girdle of their loins be loosed, nor the latchet of their shoes be broken.

When thou reapest thy harvest in thy field, and hast forgot a sheaf in the field, thou shalt not go again to fetch it: it shall be for the sojourner, for the fatherless, and for the widow; that Jehovah thy God may bless thee in all the work of thy hands. When thou beatest thine olive-tree, thou shalt not

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go over the boughs again: it shall be for the sojourner, for the fatherless, and for the widow. When thou gatherest the grapes of thy vineyard, thou shalt not glean it after thee: it shall be for the sojourner, for the fatherless, and for the widow. And thou shalt remember that thou wast a bondman in the land of Egypt: therefore I command thee to do this thing.

Moreover the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that Jehovah bindeth up the hurt of his people, and healeth the stroke of their wound.

The Bible is precious, too, because it is a marvelous rendering of the poetic spirit of the original Hebrew, the subtle beauty of the Septuagint, and the stateliness of diction of the Vulgate. Men have exhausted the vocabulary of admiration, as they have told of the genius of Tyndale in the translation of the New Testament and of the Pentateuch, that for all time has been the model for other worthy versions.

To his work there was added the consecration of the long line of reverent scholars, until there was reproduced in graphic, vivid translation the spirit of a great original, as had never been done before and has been done with no other book in the world. How much there has been lacking in a like rendering into Eng-

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lish of the ancient classics is apparent now, as we see the beginnings of such an accomplishment, in the poetic version of the plays of the great Grecian dramatists by Prof. Gilbert Murray, of Oxford.

The Bible is as truly English literature as is Shakespeare, and its words and phrases form the magic web of the poet, and give distinction to the prose of the historian, the essayist, the novelist. To take away its glories from our language, would indeed be like stripping the flesh from the body, leaving but the bones and skeleton of what was a living thing. Or, to change the figure of speech, such a loss would make our language, in comparison with what it now is, in many respects, as it were, a kind of sign language.

Not many of us in this hurrying, bustling age stop long enough, to consider the potency and magic of the exact, the fitting word; for the sentence, the phrase, almost the word has turned the current of events, shaped the destiny of nations, and exerted a determining influence upon the thoughts and lives of the individual. Few can lay claim to intellectual powers above their fellow-men, and the su-

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periority lies more often than we realize, in the possession of the varied vocabulary of picturesque, rugged words. The gifted men of our literature, that have thought with as much acumen as Shakespeare are many, but he stands alone, as an over-towering, heroic figure because of his veritable genius for expression.

Particularly is this true of the men of the Scriptures. Their processes of reasoning were often far below those of the authors of the classics of the world. Their preeminence was rather the preeminence which came from the illuminating word and phrase, of such power that they have passed not only into the books of our literature, but become part of the daily speech of men.

It will profit us all to recall some of the hosts of such words and phrases, of strength and beauty not only of themselves, but by reason of their context and association—their denotation and connotation, to use the rather forbidding terminology of the text-books. In an appendix to this essay are examples of these words and phrases selected almost at random in Bible reading; and though some of them appear but once or twice in the Bible, yet a

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degree of distinction has been conferred upon them.

There is a pageantry and processional beauty in some of these words and phrases; an exhilaration in others; some have an indefinable joy, and others a piteous anguish of soul; some seem to be born of a perfect peace, and others are the offspring of the whirlwind and of desolation; some have an incense and a pervading fragrance, others are like the withered flower; some are the synonym of a vast gloom, others shine with radiance and luster; some present to us the recesses of the universe; some a bottomless pit, and still others, as it were, the portals of a paradise.

One who has them at his ready command has an enviable advantage in ordinary conversation and in formal speech, but one who knows them in their Bible setting has his reward in the vivid pictures they present to the imagination and to the emotions. Through them what is dark is made light, what is feeble and structureless, strong and imposing; waste places are filled with warmth and life. We scarcely need illustrations of this rather evident truth.

The oration of Lincoln on the battlefield of

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Gettysburg, for all time, will be among the memorable utterances of men; and every other similar oration—even that of Pericles over the Athenian Dead—suffers eclipse by comparison with it. Yet in large measure it is thus great, because through it there vibrate the deep organ notes of Bible words.

Fourscore and seven years ago our fathers brought forth upon this continent a new nation, conceived in liberty, and dedicated to the proposition that all men are created equal.

Now we are engaged in a great civil war, testing whether that nation, or any nation so conceived and so dedicated, can long endure. We have come to dedicate a portion of that field as a final resting-place for those who here gave their lives that that nation might live. It is altogether fitting and proper that we should do this.

But in a larger sense, we cannot dedicate—we cannot consecrate—we cannot hallow this ground. The brave men, living and dead, who struggled here, have consecrated it far above our poor power to add or detract. The world will little note, nor long remember, what we say here, but it can never forget what they did here. It is for us, the living, rather, to be dedicated here to the unfinished work which they who fought here thus far so nobly advanced. It is rather for us to be here dedicated to the great task remaining before us—that from these honored dead we take increased devotion to that cause for which they gave the last full measure of devotion—that we here highly resolve that these dead shall not have died in vain—that this nation, under God, shall

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have a new birth of freedom and that government of the people, by the people, and for the people, shall not perish from the earth.

Take away the words of Bible memory and the phrases born of Bible reading and Bible inspiration—"fourscore," "conceived," "brought forth," "dedicated," "consecrated," "gave their lives that that nation might live," "hallow," "resting-place," "increased devotion," "last full measure," "unfinished work," "long endure," "resolve," "new birth," "perish from the earth"—and much of the solemn music has died out forever from this inspiring Battle Hymn of consecration to the Republic.

The imposing diction of the Scriptures in its appeal to the emotions is—if we exclude Shakespeare from the comparison—often as far above the plays even of our great dramatists, as they in turn are above the poorest of their contemporaries. What they wrote was for the mimic stage while the momentous scenes of the Scriptures were enacted upon the stage of life. Often the words of the dramatists betray the coiner of phrases and the dip-candles of the footlights; the playgoers, too, are there. But the words of the Scriptures are addressed to the congregation

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of the people, and those who speak from the high places are a God and his messengers.

The New Testament is the sequel of the Old Testament. Quotations and adaptations from the text of the Old Testament fill pages of the New Testament; and the inspired words of Micah and Isaiah, and Jeremiah and Malachi, and of the Psalms and Proverbs are among the glories of the New Testament. Even Christ's divine teachings were often but a new interpretation of the sayings of the prophets and poets; and the model for the parables whereby He taught was already in the books of the Bible. It is made of many books, but it is one book, with the Apocrypha for appendix.

To permit the Bible to pass away from the admiration and regard of men would be to extinguish a great light and leave in its stead a great darkness, where men might easily lose their way in progress and humanity and a sure religion. Yet to bring back the world to a realization of all this, so unmistakably clear to one having a true understanding of the Bible, we must substitute for much of the old oracular book of discarded creeds and ideas and scientific

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pretensions, a new book of inspiration, a book of precious literature, a book of religion. Only when the leaders of religious thought in the churches understand and preach this gospel of reasonableness, will the deserted ranks of religion be filled to overflowing with volunteers from the intellectual and the devout. The hour has come and with it should come the man. Once let the Bible come to be an honored book of men that love the finer, nobler things of literature, and it will be again as mighty a source of religious inspiration as it ever was.

The Bible is not the dead book of an ancient people but the living book of the modern world. About it hallowed associations have gathered as about no other book in the world.

Macaulay, in one of his overwrought rhetorical passages in his review of Mitford's *History of Greece*, says:

All the triumphs of truth and genius over prejudice and power, in every country and in every age, have been the triumph of Athens. Wherever a few great minds have made a stand against violence and fraud in the cause of liberty and reason, there has been her spirit in the midst of them; inspiring, encouraging, consoling; by the lonely lamp of

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Erasmus; by the restless bed of Pascal; in the tribune of Mirabeau; in the cell of Galileo; on the scaffold of Sidney. But who shall estimate her influence on private happiness? Who shall say how many thousands have been made wiser, happier, and better by those pursuits in which she has taught mankind to engage; to how many the studies which took their rise from her have been wealth in poverty—liberty in bondage—health in sickness—society in solitude? Her power is indeed manifested at the bar, in the senate, in the field of battle, in the schools of philosophy. But these are not her glory. Wherever literature consoles sorrow or assuages pain—wherever it brings gladness to eyes which fail with wakefulness and tears, and ache for the dark house and the long sleep—there is exhibited in its noblest form the immortal influence of Athens.

This is not the truth; it is scarcely the half truth; for it is the Bible much more than the literature of Athens that has endowed men with power and strength under grievous trial, and given light to such as sit in darkness and in the shadow of death.

The lowly as well as the powerful have drawn their inspiration from its pages. Says Charles Reade, in the opening words of *The Cloister and the Hearth*, which many regard as the noblest work of fiction in the language:

Not a day passes over the earth but men and women of no note do great deeds, speak great words, and suffer noble sorrows. Of these obscure heroes,

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philosophers and martyrs, the greater part will never be known till that hour when many that are great shall be small and the small great, but of others the world's knowledge may be said to sleep; their lives and characters lie hidden from nations in the annals that record them.

Again it is the Bible influence which has led such men and such women to do these great deeds and to speak these great words. More than this is true, for the Bible has told of the sure way over which humanity must go in its mission, and has given to it for the journey, enduring courage, unconquerable hope, and never-failing light.

We need not look again for a literature such as that of the Bible, so unique and sublime in spiritual expression. We need not look again even for such devoted men as in the early centuries of the Christian era spread abroad its teachings, any more than we need look for religious paintings like those of Raphael and Correggio and Titian and Paul Veronese and Michael Angelo; for in different ways they wrought under the spell of a religion, which was to fit mankind for the imminent end of the world and the life to come.

There can, however, be a substitute for what

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has been, and some day a series of books—greater than have yet appeared—will be written of the Bible, suited to modern-day views and to the humanitarian spirit abroad in the world. It is an inviting field for labor and harvest; and so much the better if the laborers be of authority in the Church, or if the work to be done have the sanction of the Church. The men who write these books must be devout and reverent but courageous as well, and to them religion must be among the realities of life as are patriotism and hope and the emotions—yes, as are food and raiment. Their information must be abreast of modern scholarship. They must seek not so much to restore the old authority of the Bible as the book of the Church, as to make it the religious book of the world. Its imperishable literary glories must be uncovered; men must be taught that for its sublimity of expression, and for its resignation and unquenchable hope amid affliction and misery, there is no substitute.

It will indeed be a solemn charge committed to these writers, but they will not be equal to it unless they realize at the outset, and always, that in those imperishable literary glories the

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closest union is to be found between man and eternal truth. Such has been the story, rightly interpreted, of inspired words since the beginning of the world; and no one can rightly understand their mighty power without being religious, and no deeply religious man can fail to be profoundly affected and influenced by and through them.

The writers will not merely gather together, as the attempt has sometimes been made, passages from the Bible as specimens of its beauty and strength, but they will treat of the Bible as a wondrous, spiritual book, with quotations from it as the illustration of their persuasive plea. They will proceed with each book and tell of its value, its history and its importance, not merely by itself but as a great part of a greater whole. They, however, must be the interpreters, not the work itself. When they present the simple melody of the poetic story, their word must be the illuminating, not the deafening, egotistic accompaniment; and in the noble dramatic passages, their voice must serve but to intensify and make more glorious the orchestral harmony.

What a wealth of illustrations, too, they will

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have at their command, from the simple story of the birth of the world to the incomparable visions of Revelation!

In the first words of Genesis they will make us realize that we are in the very dawn of the world. For every other description of that beginning in the prose or poetry of modern or ancient classics pales before it. It was the priest or preacher, who sought to make of that inspiring outlook upon the face of the earth and the face of the waters a treatise on geology, concerning the truth of which men were to wrangle and shed blood. About that story of folk-lore, borrowed from other lands but transformed by the poetic touch of the Hebrew poet, there is the added beauty of centuries of worship rich with visions. There is no more conflict between science and religion in this description of the creation of the world, than there is contradiction between the lines:

Morn
Wak'd by the circling hours, with rosy hand
Unbarr'd the gates of light,

and the statement that we see the recurring morning light of the sun, by reason of the rotation of the earth upon its axis.

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On that primeval stage, where the curtain is thus rung up, the drama of religion and spiritual life is to be enacted, primitive at times and often crude, but unfailing always in its illusions and beauty. Here we are to read the story of man and his degradation by transgression, and of the world overwhelmed with the destroying waters, but re-peopled again by the instrumentality of the first of the mythical heroes—the new father of the race to come, with whom the covenant is made by the Almighty, that never again shall there be the floods of destruction.

These writers will give a right estimate of the value of the several books of the Bible and will frankly concede that there are some portions of them in which men of to-day have as little interest as a lawyer in a volume of statutes repealed by subsequent legislation, or a surgeon in a book of surgery of a past generation. They will tell how in the successive ages these books received additions, emendations, and corrections by the priestly and other documents, and their assertions will be supported by the testimony of archæologists and historians. If they are convinced that the old notions of

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prophecy are worthy of credence, they must nevertheless put alongside of those views the conclusions of scholars that assert the contrary to be true. In this regard they must err, if at all, on the side of candor.

They should contrast the ideals of the Bible with the ideals of the religious books of other people, and thereby be enabled to point out its incomparable superiority.

And at last in Revelation these writers will point out how the imagination is swept from height to height on the wings of visions, until we seem to be in the very presence of the dazzling, overpowering light of things unseen and eternal.

While these writers must not dogmatize concerning the miraculous incidents of the Bible, they need not necessarily reject them. Their attitude may well be patterned after that of the Rev. Dr. Robbins, Dean of the Cathedral of St. John the Divine, who in a luminous sermon on the Bible made it abundantly clear how the thoughtful scholar and reverent preacher can point out the way of reasonableness in its interpretation.

Here let me pause a moment before closing, to encounter a possible objection. I grant, says the

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agnostic, that the Bible is all of this, a piece of historic writing, covering the national life of an extraordinary people, full of religious aspiration, written in a grand style, and adapted to form the mind of a child along the worthiest moral lines. But what am I to do with the supernatural parts of it? I don't believe in miracles: what am I to do when my boy asks me whether such and such a thing really happened? If I am candid with him, will it not discredit in his mind the authority of the book in which he has read it? That is a fair question, and many parents who are Christian believers have echoed it at times. The answer one can make to them is this: Do not anticipate a child's doubts of the supernatural, but when they come take him fully into your confidence. If he doubts whether Elisha made an iron ax-head swim, say to him: There never yet was a great man who did not have wonderful stories circulated about him after his death. The fact that those stories are not all true does not prove that he was not true; it only proves that he was so great that men thought him capable of even more greatness, and so they invented things about him and added them to the things which were true. Now let us go back to the Bible and study these stories of Elijah and Elisha, and try to decide which of the things we read here they really did and which were invented about them afterward. And let us try to decide, both from the things that happened and the things that were invented, what kind of men they were, and what kind of things they did, and why they were so great. I do believe that if you meet a child in that honest and interested fashion you will stimulate him to fresh interest in his study, and you will bring out, as in perhaps no other way, his own powers of reflection and discrimination and judgment. . . . Take the Bible as it stands, regard it

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as a human book, use it as a text-book for religious education, show the heroes of the Old Testament in their faith and in their valor, show the Lord Jesus as the Gospels picture Him, merciful, powerful, glorious, without fear and without reproach, the King of Saints, the Lord of loyal men, and in the providence of God that picture printed upon a child's mind before it is hardened by sin will do there God's own work.

These writers must recognize that the Bible is a wondrous book of inspiration and ideals, and not a code of rules and conduct; that it does not undertake to point out the particular way over which the world shall go on its journey, but gives the understanding whereby the right way may be chosen when men are at the cross-roads of life.

They must recognize, too, that not only has the Church, by its unwise action, permitted the world to be fed too long on the husks of doctrine, but that it has been guilty of more than folly. For in days gone by, it took away the liberty and even the lives of men for following the dictates of conscience; and almost within a generation men of learning and character have, by the warrants of the Church, been dragged forth from the Sanctuary where no hand should have dared to molest them, and

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humiliated by cruel and indefensible judgments, though in the court of reason and forbearance these men were, in the words of St. Paul, sincere and void of offense.

The writers must work like Wycliffe and Tyn-dale and their followers, like the scholars of the Authorized and of the Revised Version, consecrated to a great cause. They must be concerned not alone with the attributes of the God that created men, but with the attributes of the God whom man has created, as the embodiment of the ideals of religion and conscience and aspiration. That God must not be a God outside the universe, but a God that is the universe; not a God that is in heaven or somewhere, but a God that is everywhere; not a God that dispenses justice and rewards for righteousness, but a God that is justice and righteousness; not a God that orders the world by law, but a God that is law. And so much has the majesty of God grown during the ages, that to the minds of these men He must at times be as superior to the Yahweh of the prophets and poets, as Yahweh was to the tribal God of the people, and as was the tribal God to the Baal of the heathen. It must be

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a Supreme Being toward whom all right-minded men, whatever their religious creed, may turn with reverence and veneration.

In another essay in these volumes the following is said of Arnold:

Aside from those included in the class of gifted religious teachers there is no one that taught so wisely as he the essential truth of religion, while among pure scholars no one has understood it so well.

To him it must have seemed that the exterior of the temple of religion had been defaced by additions and by attempts at restoration, while in the interior idols and images had been set up. It must have seemed to him, too, that the glory of its walls had been concealed, though not destroyed, by successive layers of creed and dogma and legend; just as of old a wealth of inspired mural paintings has for a time disappeared under the whitewash of the ascetic. And in all reverence he sought to strip away this false ornamentation, to uncover this beauty, and to cast out the idols and the images, so that with its exquisite harmony of proportion without, and its splendor and its altars within, this temple would become a sanctuary wherein all men might worship.

The men who write these books can surely do as much as Arnold. They ought to be able to do infinitely more, since he often wrote with the zeal of the doughty antagonist, while an eagerness should await the new interpretation of this Book of Books.

Inasmuch as the miraculous incidents of the

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Bible have become less and less acceptable to many men of to-day, these writers will do well to emphasize that overshadowing miracle—compared with which other miracles are of minor importance—resting, too, not on conjecture or questionable tradition but upon the sure foundation of historic truth.

A Semitic tribe few in number comes out from its Eastern home, carrying with it the moral statutes of the great lawgiver and king of the first Babylonian dynasty, to wander across the desert toward the sea. For years they are held in bondage in Egypt. Dramatically they escape from that bondage, and after years of wanderings among the mountains they gain at first a feeble foothold in Palestine, and in the end make conquest of it; and when the leader Moses lies dead on the plains of Moab they enter into the Promised Land to become a peasant people. Under the administration of the Judges they grow in power until the time is ripe for the Kingdom, the very foundation of which is traceable to the herdsman who, searching for strayed asses, finds his mission in a consecration to the sacred national cause. After the short reign of the Kings, there

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follows the dismemberment of even that petty Kingdom—always the plaything and the spoil of the warring nations of the East and Egypt—and Israel and Judah appear among the nations. Idolatry more and more gives place to the worship of an always diviner Yahweh, who grows to majestic proportions as there is dropped from him as a discarded garment, the attributes of the strange gods whom he so often resembled. Seers and diviners and soothsayers become the prophets and leaders of the people, and out of triumph and defeat, out of independence and vassalage and captivity, there is awakened a marvelous genius for spiritual utterance such as the world has never known. There come the ebb and flood of religious worship and devotion, the time of visions and the time when “the word of the Lord God was rare in those days, and visions were seldom seen.” But ever present in misery and in joy, in peace and in war, is the Ark of the Covenant, the symbol of religious faith and the consecration of worship, the sacred receptacle which it was believed neither Philistine nor heathen might desecrate with impunity, but which like a palladium would insure the safety of the people and the

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preservation of the Temple. As Syria threatens the security and even existence of the two kingdoms, there looms on the horizon the new power of Assyria to stay her destructive hand. The armies of Assyria take Samaria and carry Israel into captivity. But when turned against Judah they meet a crushing disaster just as victory seems in sight and Jerusalem within their grasp—a disaster well-nigh miraculous, whether we accept the explanation of the Assyrian that it was due to dread disease, or that of Herodotus that field-mice gnawed away the strings of the bows of the warriors, or that of Isaiah and the writer of Kings, in the stirring lines of Byron:

For the Angel of Death spread his wings on the blast
And breathed in the face of the foe as he passed;

* * * * *

And the might of the Gentile unsmote by the sword
Has melted like snow in the hands of the Lord.

There follows for generations the long vigil of Jerusalem amid the mountains; but at last she, too, succumbs to the enemy and her people are carried away into a long captivity; her victors become in turn the vanquished; the

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captives change masters, and then the prophecy of the restoration is fulfilled.

Generations elapse, and the prophet's voice is heard again in the Land; the Temple is rebuilt, some of the noble books of the Bible are written and some of the older books are reduced to their present form; subjugation follows subjugation; there is an unavailing uprising for freedom and for religion, and the flickering flame of the guttered candle of hope dies out amid a vast darkness. "But the end is not yet."

For then comes, not the mighty Deliverer expected, but the great High Priest of religion, the Messiah, who—steeped in the inspiration of the Scriptures, and with so many of the divine attributes of God and man as to be the Son of God and the Son of man—was to make spiritual conquest of the world and, in the words of Froude, remodel the conscience of humanity.

Why have controversy over the question whether Balaam's ass spoke or a whale swallowed Jonah, when the whole Bible story is the convincing miracle?

Yet when all this has been said something more should be added. We stand before a great mystery across the threshold of which

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we may not pass. While some men of learning and piety, of calm judgment or enthusiasm are mentally so constituted that the observation of ordered events forbids the acceptance of miracles as possible, others for generations and centuries have had implicit faith in their reasonableness and probability. Some insist that the miracle is the corner-stone of the edifice of religion, others that it is no part either of its stability or its beauty. Nor are we to forget that distinguished representatives of the two classes are of the Church as well as of the world.

The mystery of existence remains a mystery still, and for either the agnostic or the believer to dogmatize about its solution is, to say the least, a kind of intellectual arrogance. The wisest have never been guilty of this, and none of them all has pictured the ever-recurring problems of doubt and belief more reverently than Goethe in those words beginning:

Misshoer' mich nicht, du holdes Angesicht.

And how effectively Walt Whitman in his stately lines silences the petty cavilings of irreverence!

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Swiftly I shrivel at the thought of God,
At Nature and its wonders, Time and Space and
Death,
But that I, turning, call to thee O soul, thou actual
Me,
And lo, thou gently masterest the orbs,
Thou matest Time, smilest content at Death,
And fillest, swellest full the vastnesses of Space.

In the one we see the homage of a great intellect and in the other the homage of a great soul to an Infinite Being.

The astronomer, with equipment of mathematical formula and telescope and camera and spectroscope, invades the very recesses of the universe until its jealously guarded secrets seem all surrendered. The geologist reads the story of the structure and of the making of the earth. The scientist knows of the evolution of the higher out of the lower organic forms and resolves atoms into electrons; philosophers philosophize. But concerning the why and the wherefore of it all, the whence and the whither, they give back no answer. Over the beginning and the end of life—the “two Eternities”—there is still the impenetrable veil.

It will be the privilege of the writers of these new Bible books to furnish for all men a common meeting-ground, in a tolerant attitude toward

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these much debated and never-to-be-decided problems of existence. They must not, however, accept for this common meeting-ground any of the cheerless, forbidding places suggested by some modern-day founders of new religions;

“And never know how with the soul it fares.”

Doubtless the views which these writers entertain, or those which they will candidly present, but with which they themselves may not be in accord, will not resolve the doubts of some or disturb the beliefs of others. But the far-reaching good to result is not to be lightly estimated; for they can fairly insist—and few thoughtful readers will differ from them—that the mere word of the Bible is so deeply religious as to verge upon the miraculous. Many will be prepared to agree with them, that in the beginning, perhaps, men saw with a keener vision than ever since into the inscrutable ways of Providence; and that in essentials the Bible cannot be other than the work of those having an inspiration beyond all that has been or will ever again be vouchsafed to mankind, for the cause of spiritual excellence and righteousness and true religion.

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And when the Church shall exhibit a broad and an increasing charity for the divergent religious views of men, and shall stand forth as the uncompromising advocate of the Truth; when this Book of Books is read understandingly in schools and universities and in the home circle as marvelous, inspired literature; and when the clergy in the pulpit shall consent to prefer substance to form and the spirit to the letter as they preach the gospel of reasonableness, we may be sure that veneration for the Bible and for religion will be born again.

BIBLE WORDS AND PHRASES

As stated in "The Bible and Modern Life," the following words and phrases have been merely marginally noted in Bible reading, and then, so far as was feasible, those of kindred meaning assembled. As an indication of the wealth of the Bible vocabulary, it may be said that many a similar selection can be made, and that the quotations in the essay furnish the material for no insignificant one. Not a few of these words and phrases occur but once or twice in the Bible or the Apocrypha; and from the Oxford Historical Dictionary we may learn that some of them appear for the first time and often, in the books of general literature. Nevertheless, as a rule, they have what may be called the Scriptural impress.

Even out of their context and presenting only the suggestion of the completed thought, they are picturesque, rugged, unique; while to the lover of the Bible, the allusion is quite sufficient to recall in many instances, the sentence, the incident, and the page of wondrous power and imagery and inspiration.

MAJESTY and dominion and glory, sitting at the right hand of power and coming with the clouds of heaven, the glorious majesty of his kingdom, sovereignty from the Highest, his holy memorial name, an everlasting sign, ascribe greatness, glorify the house of my glory, lift up an ensign, oracle of God, his dominion shall be from sea to sea and from the river to the ends

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of the earth, the four corners of the earth, the isles afar off, armor of light, marvelous wondrous works, breast-plate of judgment, buckler, golden girdle, go forth in might, salvation for walls and bulwarks, sun and shield, golden splendor, preeminence, put down princes from their thrones and exalt them of low degree, longer than the earth and broader than the sea, exalted above the hills, founded it upon the seas and established it upon the floods, the nations for their inheritance and the uttermost parts of the earth for their possession, strengthen the weak hands and confirm the feeble knees, watch-tower and rock and refuge, keep the fortress, make thy loins strong, fortify thy power, mighty men of valor, goodly heritage, heritage of the nations, chosen for an inheritance, ordained of God, as one having authority, the bricks are fallen down but we will build with hewn stone, deliverer, the fire had power in the water forgetting his own virtue and the water forgot his own quenching value, what God hath wrought, principalities and powers, a tumultuous noise of the kingdoms of the nations gathered together, muster the hosts of the battle, clouds are the dust of his feet, light rise in dark-

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ness and obscurity be as the noonday, as the stars of heaven for multitude, stand in awe, commandment, diadem, the earth his footstool, he made darkness pavilions round about him, establish in the very heavens, the measures of the firmament, the brightness of the firmament, an ordinance for ever, steadfast unmovable, cast forth his roots as Lebanon, throughout the generations, upon a thousand hills, king of eternity, forever and ever, righteous judge, minister judgment, the judgment seat, mighty unto perfection, scepter of equity, an invincible shield.

Labor of love, shower blessings, clear shining after rain, a parched land a plentiful rain, plenteousness is made ready, seed-time, white with harvest, send forth laborers into the harvest, gather wheat into the garner, sow unto yourselves in righteousness reap in mercy break up your fallow ground, spring up among the grass as willows by the watercourses, gathered as the sheaves, like a cloud of dew in the heat of harvest, the angels are the reapers. In green pastures and beside still waters, pastures of the wilderness, yield increase, a fruitful hill and the choicest vine, even from the flower till the grape was ripe, a tree planted by the streams, replen-

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ish the earth with the rivers of God, flourish like grass of the earth, open rivers on the bare heights and fountains in the midst of the valleys, land of the living, the plowman shall overtake the reaper, instead of the thorn shall come up the fir-tree and instead of the brier shall come up the myrtle-tree, a land flowing with milk and honey. The day is at hand, the eyelids of the morning, until the day dawn and the day-star arise, joy cometh in the morning, prisoners of hope, loose the sackcloth from off thy loins, of good courage of good cheer, abode, stretch forth the curtains of thine habitations, dwelling-place, a lodge in the branches, of his own household, not build and another inhabit, not plant and another eat, repairer of the breach the restorer of the paths to dwell in. The day is far spent, shadows of the evening, eventide, heavy with sleep, at rest and quiet, slept with his fathers, he giveth his beloved sleep.

Mindful of the covenant, abound, obeisance, watch the way, bow the knee of the heart, integrity of heart and innocency of hands, forswear, moved with compassion, bowels of compassion, vouchsafe, offering, given to hospitality, the stranger within thy gates, entertained

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angels unawares, the wayfaring man, betray not the fugitive, the sojourner. Not suffer the soul of the righteous to famish, a table in the wilderness, as the shade of a great rock in a weary land, turn the curse into a blessing, the dew of youth, rich in good works, abide, blood on the lintel, calling and election sure, heal diseases of the soul, commune with your own heart, pay thy vows, testimony of conscience, born of the spirit, cloud of witnesses, proclaim peace, fulfil the Scriptures, not impute sin. Great is truth and mighty above all things, a word spoken in due season, a word fitly spoken like apples of gold in network of silver, the tongue of the stammering shall speak plainly, keep the door of thy lips, bridle the tongue, held his peace, not forswear thyself, words of truth and soberness, keep thy soul diligent, mighty in word and deed, meditation, mete out, appease, assuage, respect unto the lowly, not grudgingly or of necessity, faithful unto death, walk in integrity, for a testimony, take counsel together, congregation, the faithful and wise steward, good and faithful servant, incorruptible and undefiled, overflowing courage, gracious assurance, under the shadow of

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thy wings, according to the cleanness of the hands, well pleasing, a delight to the eyes.

The end is not yet, path of the upright, whose leaf shall not wither, consecration, sacrament, broken the yoke and burst the bonds, withhold not thy hand, withstand or gainsay, the tree of life, regeneration, not anxious for the morrow, extol, exult, quicken, account of thy stewardship, clothed and girded with strength, loins girt about with truth, in majesty ride on prosperously, her warfare is accomplished, overshadowing, strivings, come on pinions, voice of a great multitude, seasonable, measurably, adjure, abundant in treasure, not return void, establish the footsteps, blossom as the rose, edify, sanctify, strength to them that turn back the battle at the gate, give thee favor and accomplish thine enterprises, prevail against, lighten darkness, the light of thy countenance, tabernacle, temple, thy hallowed house, altar of incense, sanctuary, paradise, build up the old wastes and raise up the former desolations, unto the desired haven, pilgrimage, the land of promise, with loins girded shoes on the feet and a staff in the hand, save a staff and shod with sandals.

The way of the wind, the four winds of hea-

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ven, a sound as the rushing of a mighty wind, sweep by as a wind, the wings of the wind, hiding-place from the wind and a covert from the tempest, bring forth the wind out of his treasuries, water out of the wells of salvation, Jacob's well, resting-place, mercy-seat, holy place, burnt-offering, manna. A great calm, isles of the sea, the heart of the seas, the face of the waters, the river of God is full of water, rushing of mighty waters, the pride of the sea, the paths of the sea, they that go down to the sea in ships, all the rivers run to the sea but the sea is not full, waters cover the sea, rebuke the sea, voice of many waters, haven of the sea, the fountains of the sea, breadth of the waters; like the sound of many waters, layeth up the deep in storehouses, the balancing of the clouds.

A lamp unto the feet a light unto the path, enlightening the eyes, according to your faith, a crown of life, nourished in the words of faith, boldness in faith, not weary in well doing, heap coals of fire on his head, unsearchable riches, the headstone of the corner, joy unspeakable, consolation, redemption, anoint, appease, exhort, a man after his own heart, a sweet savor, yearning, contrite, things invisible, mindful of

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spiritual strength, fulfilment, as the apple of his eye, worship, pacify wrath, slow to wrath, let not the sun go down upon thy wrath, a brand plucked from the burning, compass with favor as with a shield, an acceptable man tried in the furnace of adversity, lines fallen in pleasant places, righteousness, justice the line and righteousness the plummet, a righteous token, garland, fashioned as clay, renounce the hidden things of dishonesty, peace offering, repentance, remission, searching of hearts, lay down his life for his friend, reveal, bestow, buy the truth and sell it not, not dismayed or abased, a song as in the night when a holy solemnity is kept, with joyful acclamations, of the king's retinue, as thy days so shall thy strength be, zealous, not in word neither in tongue but in deed and in truth, a good foundation against the time to come, a city set on a hill, commend the spirit, atonement, a book of remembrance, seemly, in wise dealing.

The whole desire, an even balance, establish equity, restore the pledge, recompense according to their deeds and the work of their hands, make restitution, fret not thyself, requite, a goodly portion, the good part.

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Increase in wisdom and in stature, sow not upon the furrows of the unrighteous, be swift to hear and let thy life be sincere, incline the ear, mighty in the Scriptures, the accepted time, hearken diligently, walk circumspectly, take heed to, search out, to him that over-cometh, bring the body into subjection, quit yourselves like men, never faint in their watches, a living dog is better than a dead lion, leaven the whole loaf, grace seasoned with salt, prove all things, God forbid.

Excellency of knowledge, who can number the sand of the sea and the drops of rain and the days of eternity, wisdom and understanding, wisdom justified of her children, a heart of wisdom, perfection of wisdom, devour wisdom, the spring of understanding the fountain of wisdom and the stream of knowledge, the branches of wisdom are long life, the light that cometh from her never goeth out, to be allied with wisdom is immortality, the well-spring of life,—whoso seeketh wisdom early shall find her sitting at the doors, she is the brightness of the everlasting light, the unspotted mirror of the power of God.

Constrain, the law of kindness, not muzzle the ox when he treadeth out the corn, evil report and good report, unto the perfect day, the

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signs of the times, ministers of God, in the twinkling of an eye, the right hand of fellowship, bear no malice, depart in peace, the peace of God which passeth understanding, assurance of things hoped for the conviction of things not seen, not done in a corner, dispensation, walk while you have the light, swifter than eagles stronger than lions, the people arose as one man, if the trumpet give an uncertain sound who shall prepare himself for the battle, the voice of the trumpet, not afraid for the terror by night or the arrow that flieth by day, dwell in hope, not slothful in business, fervent in spirit. Leave not a stain in thine honor, without blemish, an unspotted life, all things work together for good, the letter killeth but the spirit maketh alive, a brand plucked from the burning, exceeding and eternal weight of glory, weak but strong having glory but dishonor, a spectacle unto the world, there is no discharge in battle, beat their swords into plowshares and their shears into pruning-hooks, eternal purpose, in their death they were not divided, a good fight, the house of prayer, passing the love of women, many called few chosen, by their fruits ye shall know them, work manifest, a wheel within a

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wheel, let the dead bury the dead, a new cloth unto an old garment, new wine into old bottles, force not the course of the river. Testimony of conscience, the truth shall make you free, no evil befall thee, purged of iniquity, not live by bread alone, the laborer worthy of his hire, render to all their dues, tribute to whom tribute is due, content with your wages, fought a good fight, a good treasure against the day of necessity, a faithful saying and worthy of all acceptance, let your communication be yea yea nay nay, the breath of life, full of youth, in a good old age, honorable age not that which standeth in length of time, not that measured by number of years, labor of love, in holy array, the crooked be made straight and the rough places plain, quench not the spirit, by prayer and fasting, greatly desiring, the shield of faith, helmet of salvation, bear witness, disciple, apostle, expound, able to withstand the evil day, well with him, in season out of season, cleave unto, seeking justice and swift to do righteousness, the commandment is a lamp and the law is light, render to, lay hold on, ordered aright, walk and not faint, the nations are as a drop of a bucket and are counted as the

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small dust of the balance, the victory of battle standeth not in the multitude of an host.

Whited sepulchers, righteous in his own eyes, righteous overmuch, scribes and Pharisees, build the tombs of the prophets and garnish the sepulchers of the righteous, vain oblations, publicans and sinners, the hypocrites in the synagogues and in the streets, counted our life a pastime and our time here a market for gain, getting and gaining, ask bread and be given a stone, withheld the poor from their desire. A great gulf fixed, the raging of the sea, the wilderness of the sea, the troubled sea, the tempestuous sea, in perils in the sea, the empty cry, envy the rottenness of the bones, deceit and oppression, gall of bitterness and bond of iniquity. Fallen from grace, of little faith, church of the Laodiceans, lukewarm and neither cold nor hot, like a wave of the sea driven with the wind and tossed, forsaken the fountains of living water, dreamer of dreams, gone astray, to the unknown God, ignorantly in unbelief, floods of ungodliness, served the creature rather than the Creator, the cock crew, a convenient season, Ephraim joined to idols, in his temple of idols,

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heresy, great is Diana of the Ephesians, false gods, graven image, every wind of doctrine, set at nought. Pass away as the trace of a cloud. dispersed as a mist that is driven away with the beams of the sun and overcome with the heat thereof, nor take deep rooting from bastard slips, no fellowship with wisdom, not having a wedding garment, for a good journey asketh of that which cannot set a foot forward, of the earth earthy, carnally minded, ill-favored and lean-fleshed, bring gray hairs with sorrow to the grave, a proverb and a byword, stumbling-blocks and a snare. Then had thy peace been as a river and righteousness as the waves of the sea, wide the gate and broad the way, empty swept and garnished, dissolutely and unrighteously, the last state worse than the first, breathing out threatenings and slaughter, hard to kick against the pricks, pearls before swine, the hope of the unthankful shall melt away as the winter's hoar frost and shall run away as unprofitable water, evil desire, multiply sorrow, for naught and vanity, not gather figs of thistles, years of dearth, unprofitable servants, the sluggard, the slack hand, the unjust steward, faith without works, thorn in the flesh, the

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house of bondage, grievous servitude, rule with rod of iron, urgent taskmasters, the tale of bricks. The covetous, they that trust in riches, love of money is the root of all evil, filthy lucre, where the treasure is there will the heart be also, heap up riches and know not who shall gather them, riches make themselves wings, deceitfulness of riches, fared sumptuously every day, God and mammon, the ransom of a man's life. To the moles and the bats, desolation shall be in the threshold, woe unto them, the house of mirth, smitten and withered and afflicted, a house divided against itself, fear hath torment, like as the king so suffered the common person, innumerable dead with one kind of death, the king of terrors, drew his bow at a venture, the stars in their courses fought against Sisera, the harvest is passed the summer is ended, endure for a while, sow the wind and reap the whirlwind, the way of the fool, came up in a night and perished in a night.

Company of the godless, in the tents of wickedness, like the remembrance of a guest that tarrieth but a day, despise dominion and speak evil of dignities. Exalt my throne above the stars of God, pomp is brought down to the

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grave, vain glory, wise in your own counsels, arrogancy of the proud, haughtiness of heart. Seed of falsehood, walked with falsehood, iniquity with words of falsehood, tale-bearer, vain knowledge, a parable in the mouth of fools, cunningly devised fables, unprofitable talk, tatters and busybodies, contentious, words without knowledge, empty words, unclean lips, strife of tongues, darken counsel, feigned lips, muttered perverseness, a prating fool, the evil way the froward mouth, the wayward mouth, an angry countenance a backbiting tongue, tongue like a serpent, the slanderous tongue, the stroke of the tongue breaketh the bones, the mouth that belbeth slayeth a soul, a fool in his folly, prophesy falsely, a lying spirit, multiply words, vain repetitions, profane babblings, a railing accusation, murmured against, entice, soothsayers, diviners. The last that are first the first that are last, sin croucheth at the door, the sluggard, a den of thieves, the tempter, back-sliding, sow discord, in sheep's clothing, as a thief in the night, profaned thy dwelling-place, a reprobate mind, fierce anger, avenger for wrath, boast not of to-morrow, craftiness, rebuke, admonition, to weaken

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strength, deal treacherously, in slippery places, righteousness temperance and judgment to come, streets waste and battlements desolate, refuge of lies, sackcloth and ashes, as an oak whose leaf fadeth, the mirth of all the land is gone. Sinful, wantonness, void of understanding, beguile, at their wits' end, would fain have filled his belly with the husks, wasted his substance in riotous living, exiled from the eternal providence, bread of adversity and the water of affliction, whose trust shall be a spider's web, the veil of the temple was rent, defile the temple, unquenchable fire, vanity of vanities, wrongfully exacted, devise mischief and wickedness, blaspheme, anathema maranatha, chambers of death, in deep mire where there is no standing, wallowing in the mire, as a dog to his vomit, a perpetual reproach, the line of confusion and the plummet of emptiness.

Leprosy, corruption, loathsome, lasciviousness, shameless uncleanness, worldly lusts, filth of the flesh, commit lewdness, a stubborn and rebellious generation, whose end is perdition, pit of destruction, deadly pestilence, bloodthirsty and deceitful, in exchange for his soul, plague, pollute, crawling things of the dust, the

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beasts that perish, weeping and gnashing of teeth, a bottomless pit, the treacherous shall eat violence, clothed with shame and dishonor, a devouring fire an overflowing scourge, snare of the fowler, in the day of the great slaughter when towers fall.

Charming never so wisely, turn and rend you, count the cost, presumptuous sins, a reproach of men and despised of the people, lurking in secret places, the moon confounded and the sun ashamed, reproof, barren night, an habitation of dragons and a court for owls, defile, tribulation, disquieted in vain, the spoil of the poor is in your houses, grind the faces of the poor, conceive chaff and bring forth stubble, stumble at noonday as in the twilight, grope for the wall like the blind, revile, froward generation, generation of vipers, the fool and the brutish, the wrath to come, thy shepherds slumber, scatter as stubble, as the tongue of fire devoureth the stubble, his remembrance shall perish from the earth, the strong shall be as tow, built with blood and established by iniquity, as the pangs of a woman in travail, howling wilderness, blood guiltiness, transgression, rolled together as a scroll, wars and rumors of wars, Philistines, the

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slain in the streets, hot displeasure, his sling in his hand, her gates shall lament and mourn, their root shall be as rottenness and their blossom go up as dust, until the time of threshing come, a corrupt tree, degenerate branches, the stone shall cry out of the wall.

The sword hath drunk its fill, the hurtful sword, sharp as a two-edged sword, the oppressing sword, destined to the sword, a flaming sword, the sword without and terror within, no pity on the fruit of the womb, the field of blood, the land soaked with blood, the blast of fire the flaming breath and the great tempest, the mighty fallen in the midst of battle, as when a standard-bearer fainteth, the drawn sword, the bent bow the grievousness of war.

Strength your shame and refuge your confusion, a covenant with death and with hell at agreement, the earth mourned the world languished, utterly laid waste, abomination of desolation, dismayed and confounded, as a drunken man staggereth to his vomit, weighed in the balance and found wanting, crooked ways, desperate sorrow, utterly consumed with terrors, filthy rags, filled with violence, the wages of sin, dogs shall lick thy blood, lick the dust, the dust

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of death, sweep with the besom of destruction, as refuse in the midst of the streets, as straw is trodden down in the water of a dunghill, as a man sweepeth away dung till it be all gone.

The rebuke of thy countenance, drunk at the hand of the Lord the cup of his fury, he stretched out his hand over the sea he shook the kingdoms, poured out mine indignation upon them, my glittering sword, mine arrows drunk with blood, sound an alarm in my holy mountain, it is the day of the Lord's vengeance.

Fatherless, the cry of the poor, long suffering, borne the heat and burden of the day, trodden the wine-press alone, way of all the earth, stricken in years, brought low, heavy tidings, chastened, broken in spirit, weary and heavy laden, seeking rest and finding none, days swifter than a weaver's shuttle, weariness of the flesh, heaviness, bowed down, a broken vessel, the gloom of anguish, loins filled with anguish, the couch of languishing, in time of need, the dogs came and licked his sores, in the sweat of thy face, sore bruised, a reed shaken with the wind, tossed with tempest and not comforted, bewail, bereft, befallen. Gaunt

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with want and famine, that which the locust hath left hath the cankerworm eaten, pestilence that walketh in darkness, the vintage shall fail and the ingathering not come, weep bitterly, a dry and weary land, the waters shall fail from the sea, the poor and the sorrowful, the temporal and the eternal, suffer hardship violence shipwreck persecution, uttermost farthing, the gates of the shadow of death, multitudes in the valley of decision, the issues of life, the way of life and the way of death, how long halt ye between two opinions? Beset, the whole head sick and the whole heart faint, labor in vain, wax old as a garment, put to shame, laughed to scorn, held in derision, bemoan, hireling, the whirling dust, bitter as wormwood, my name is Legion, barrenness, penury, sore pressed, worldly care, lamentation, cast out and abhorred, cast out and trodden down under foot of men, as a shadow that passeth away, fleeth as a shadow, thrust down, bereave, beseech, tribulation, disquieted, discomfited, as a dream of a night vision, in the day of visitation of perplexity of trouble and of treading down, until the indignation be overpast, grievously vexed, a grievous vision, darkness that may be felt,

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the blackness of darkness, terrors of thick darkness, outer darkness, stars of the twilight dark, more grievous than the darkness, put to shame, all the foundations of the deep broken up and the windows of heaven opened, travail of soul, instruments of death, the sanctuary laid waste, the altar broken down, the temple destroyed, whose antiquity is of ancient days, to stain the pride of all glory and to bring into contempt all the honorable of the earth.

Not leave comfortless, clothed and in his right mind, persecuted but not forsaken, not forsake us utterly, entreaty, intercession, forbearance, jealous for his land, go out into the streets and lanes and into the highways and hedges, his hand is stretched out still, reconciliation, the lilies of the field, shall not a woman have compassion on the son of her womb, mediator, propitiation, bind up the broken-hearted, prosper thy way, justice to the destitute, a refuge from the avenger of blood, at the right hand of the needy, he shall doubtless come again with joy bringing his sheaves with him, then judgment shall dwell in the wilderness and righteousness remain in the fertile field, the lake of torment the place of rest, the

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furnace of hell, the paradise of delight, thy exceeding great reward, dew upon the fleece only, captivity captive, the remnant shall return.

Taught many things in parables—wheat and tares, treasure hid in a field, laborers in the vineyard, pearl of great price, the wise virgins, the house upon the rock, a certain Samaritan, not light a candle and put it under a bushel, behold a sower went forth to sow, a grain of mustard-seed, the lost sheep—the summer is nigh, having nothing yet possessing all things, the poor in spirit, they that mourn, the meek, they that hunger and thirst after righteousness, the merciful, the pure in heart, the peace-makers, a burning and a shining light, good tidings of great joy, the gospel, preach ye upon the housetops.

I am with you always even unto the end, the light of the world, Alpha and Omega the beginning and the end, the comforter, the bread of life, the water of life, the word of life, the way the truth and the life, not to be ministered unto but to minister and to give his life a ransom for many, betrayed to be crucified, the blessed and only Potentate, the King of kings and Lord of lords, the resurrection and the life, the treasure of immortality.

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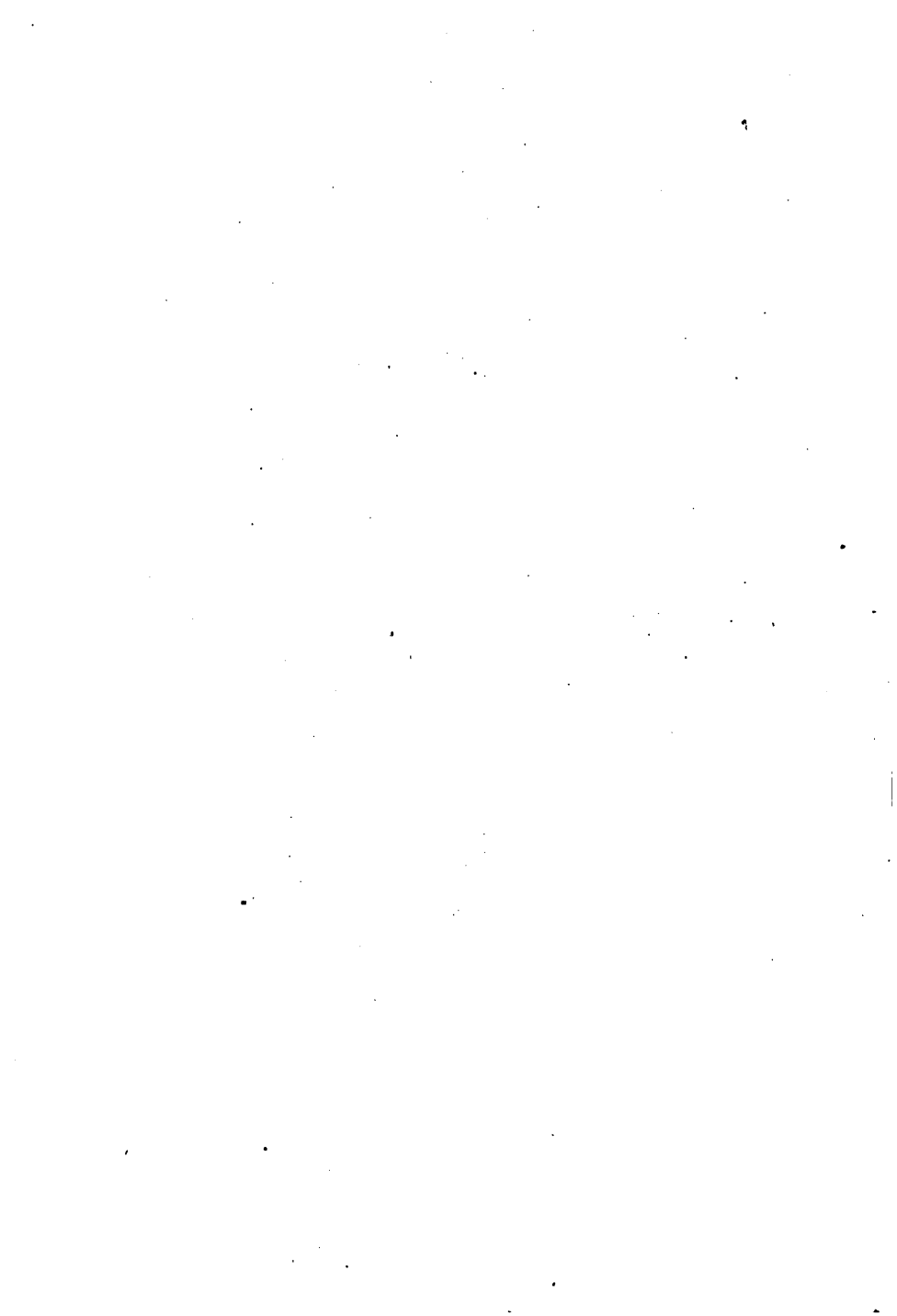
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